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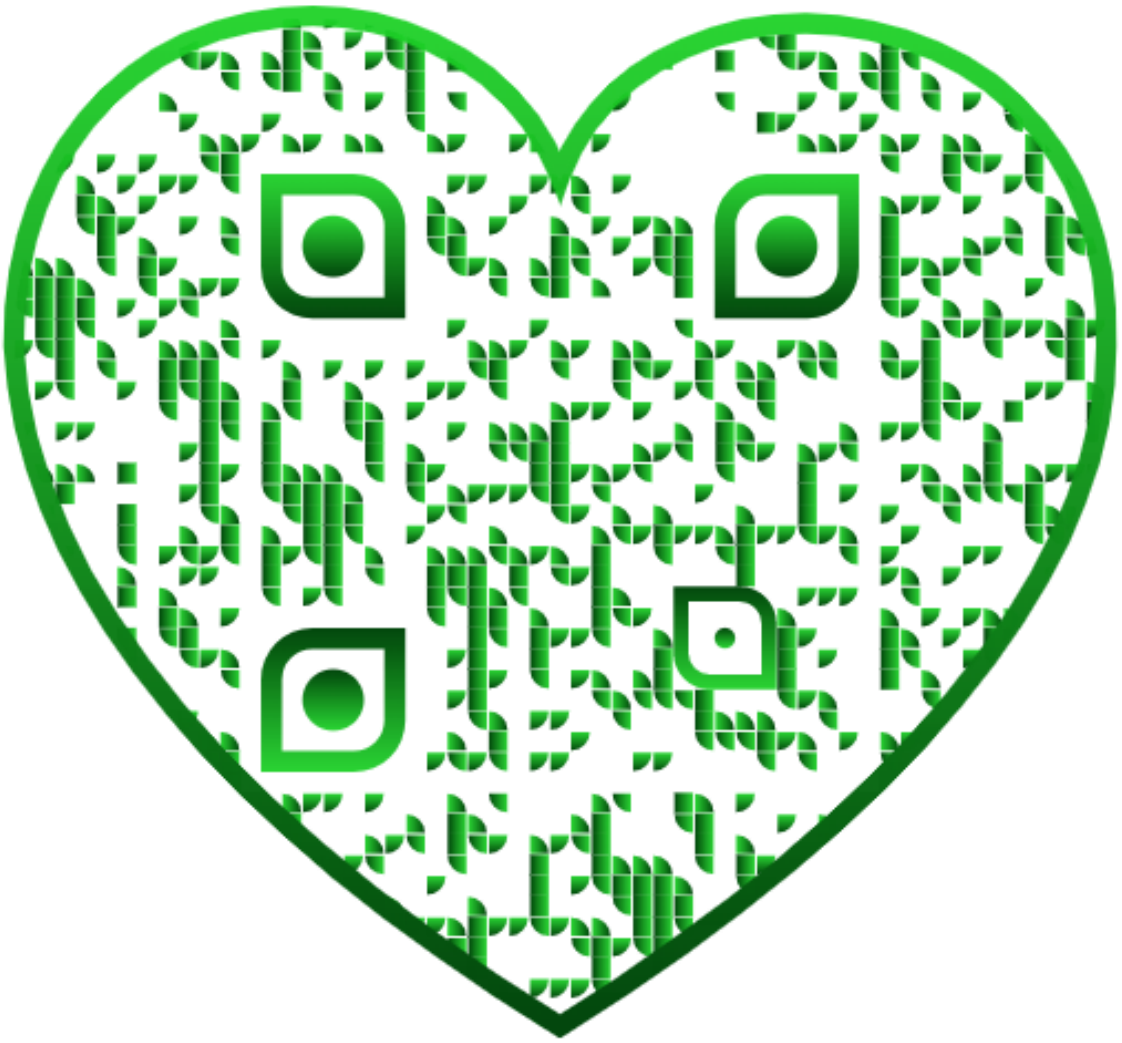
ANDREW TOMAS

SHAMBHALA: OASIS OF LIGHT

Bestselling author of WE ARE NOT THE FIRST

New evidence of a mysterious hidden kingdom of advanced knowledge



Shambhala

Oasis of Light

ANDREW TOMAS

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Preface

This literary exposition rests mainly on the scriptures of Tibetan Buddhism which provide the most reliable source of information regarding the legend of Shambhala. Nevertheless numerous other books were also consulted with the purpose of finding parallel traditions which would corroborate this Tibetan belief.

Naturally the first question to be raised concerns the origin of the name Shambhala and the date of its first appearance. In Sanskrit 'Sham' means 'tranquillity' and that is probably the root of the word Shambhala. Puranic literature speaks of Shambhala Island with its blessed groves which stands in a lake of nectar. The *Puranas* of India can be dated to about the time of the compilation of the New Testament.

In Buddhist books of Tibet the name Shambhala is mentioned on many pages. Even before the introduction of Buddhism into Tibet in the seventh century of our era, the Land of Shambhala was shown on a geographical map in a Bön book of Tibet which is estimated to be about two thousand years old.

The voluminous *Kanjour* and *Tanjour*, the *White Vaidurya*, the *Blue Annals* (*Deb-ther Snon-po*), the *Route to Shambhala* (*Lam-yig*) works, the *Sphere of Shambhala* (*Shambhala Sin-bkod-pa*) and other Tibetan writings furnish enough basic material for a brief outline of Shambhala.

In the Mahayana system Shambhala is regarded as a wonderland similar to Thomas More's *Utopia*, *New Atlantis* of Francis Bacon or *City of the Sun* of Campanella, where virtue and wisdom create an ideal community.

To write of Chang Shambhala without a study of the

Tibetan books mentioned above – and they are only a small portion of Tibetan religious literature, is to create misunderstandings and confusion. A long life in the Far East has helped the author to avoid misconceptions common to Westerners, and thus to grasp the spirit of Shambhala doctrine.

Hardly anything had been known about Shambhala in the West before H.P. Blavatsky who presented the Ancient Wisdom of the East to an unprepared European and American public in the Victorian era. However, it was not Blavatsky but the Catholic missionaries Stephen Cacella and John Cabral who were the first Europeans in modern history to give an account of Shambhala about three hundred and fifty years ago. On the other hand, Shambhala may have been known in Europe much earlier but under another garb, as strong arguments are available to link the tradition with the mediaeval legends of the Holy Grail and Prester John.

According to a custom established on behalf of Shambhala six hundred years ago by the pillar of Tibetan Buddhism, Tsong-Khapa, an appeal for peace and tolerance is made at the opening of the last quarter of each century. The aim of this book is to contribute a small share to this humanitarian project in the twentieth century.

Introduction

A different theme demands an unconventional approach in the method of research, hence our choice of the aphorism of Pythagoras, 'walk in unfrequented paths'. A new idea, no matter how unusual, must be a contribution to the already-accumulated pool of knowledge. It must be validated by fact so as not to remain for ever in the realm of pure speculation, and also have some pragmatic value, otherwise it would be useless.

During Krishna's times the pundit Narada warned about the danger of a hasty condemnation of fresh thoughts: 'Never utter these words – I do not know this, therefore it is false – one must study to know, know to understand, understand to judge.' The intolerance amidst which modern science was born can serve as an example of the fallacy of rejecting novel concepts and untried methods.

In an atmosphere of narrow-mindedness and persecution during Cromwell's reign, progressive scholars of England founded the Invisible College which has eventually become the highest scientific institution of the kingdom, the Royal Society. Hardly anything is known of the activities of another 'invisible' scientific and philosophic society which pursues its studies in the majestic isolation of the Himalayas. These savants possess the answers to the most abstruse questions of science.

The traces of this philanthropic and philosophic fraternity are found in historical records from the most ancient times to our contemporary period. The evidence demonstrating the actual existence of these sublime men in the past, as well as in the present, is sufficient, yet the information as to their way of life and the location of their abodes is far from being adequate.

Scepticism has acted as a double-edged sword. On the one hand it destroyed worthless theories, on the other it has cut up many a sane, though premature, hypothesis. This sword should not be used to murder concepts that would be lamented a few decades hence. The history of science abounds in tragic accidents of this kind.

In 1838 a physician tried to convince a lady that her husband's hobby of catching human shadows on copper plates was a certain sign of his insanity. The doctor gravely advised the lady, whose name was Daguerre, to take Monsieur Daguerre to the Bicêtre Mental Asylum in Paris. Fortunately for Louis Daguerre the Académie des Sciences of France soon saved the inventor from this sad fate by endorsing his discovery of photography.

What is reality? Is air a bit of nothing? Yet when this air is pumped into a tyre, it becomes as hard as wood. There is one reality for playing children and another for adults; one for a nuclear physicist occupied with the infinitely small world of the atom, and another for a layman who is touching solid objects around him; one for an astronomer studying stellar systems of giant proportions, and another for a simple mind observing those 'little stars' in the sky; one for an historian who sees the flow of events and the development of society in the course of centuries, and another for a man in the street who lives only in the present and is incapable of perceiving the life of mankind as a whole. In this relativist century reality depends on the observer. This book examines one facet of what may be termed 'non-ordinary reality'.

What is truth to one is not truth to another. Since there are many truths in this vast universe, we should respect each other and mutually benefit from the exchange of ideas, even though they might seem strange.

This work propounds that there is an oasis of cosmic culture on earth, the representatives of which have, like a guiding star, led humanity through the centuries towards a greater stage of understanding, higher morals and a keener realisation of the brotherhood of man. The answer to whether

or not present-day society would follow their beacon in this critical epoch, lies in the future.

There are two kinds of people – those who recognise a truth first and the ones who admit it last. It is the pioneers who have always advanced culture and civilisation as the history of science, art and philosophy can demonstrate.

There are no rolls of honour anywhere for those who rejected the spherical shape of the earth, the Theory of Relativity, steamships, aeroplanes or spaceships, but there are monuments to the creators of bold ideas.

As yet the thesis of a hidden community of perfect beings guiding the evolution of mankind belongs to the realm of speculation, but like the conquest of space, which most people ridiculed until the launching of Sputnik I, it may eventually be shown to be true. In the meantime, let the reader peruse these pages with a mind ready to accept the logic they may contain.

1 The Ancient Mysteries

In the Far East there is an ancient and widely spread belief in a galaxy of illumined minds living in seclusion in inaccessible parts of Asia. The historians and philosophers of antique Greece and Rome also mention this tradition in their writings. The great Pythagoras was reputed to have travelled to Hindustan. Philostratus described the journey of Apollonius of Tyana to a Trans-Himalayan region which could be nothing but Tibet.

It is a notable fact that both Pythagoras and Apollonius were connected with a very old system of initiatic instruction known as the Greater Mysteries. While the Lesser Mysteries were mere popular cults, the Greater Mysteries were reserved for an exclusive circle of mature minds capable of rising above the average level of the masses.

'Let him approach whose hands are pure and whose words are wise,' writes Celsus (second century) about the prerequisites for admission into these Mysteries. A record left by an antique writer about the initiates says, 'they are made to know the meaning of the riddle of existence by observing its aim and termination as appointed by Zeus'. These citations provide a good clue to the philosophical contents of the Greater Mysteries.

Nineteen centuries ago Philo Judaeus wrote these remarkable lines about the Greater Mysteries:

> O, ye Initiates, ye whose ears are purified, receive this in your souls as a mystery never to be lost! Reveal it to no profane! Keep it and contain it within yourselves as an incorruptible treasure, not like gold or silver, but more precious than everything besides – for it is the knowledge

of the Great Cause, of Nature, and of that which is born of both.

In Egypt, Greece, Babylon or India the aspirant contemplated the Infinite on star-crowded nights, awaiting revelations. Thus Pythagoras discovered the seven notes of music and the 'music of the spheres', the philosophic meaning of numbers and the round shape of the earth. In like manner Plato found that abstract ideas formed an invisible world of their own. The eternal nature of the universe was revealed to Heraclitus of Pontus. Most Greek philosophy takes its source from the Mysteries of Egypt. Both Pythagoras and Plato were taught by the high priests of the Land of the Nile.

The great historian of antiquity, Herodotus, spoke of the Mysteries with deep reverence: 'I impose upon myself a profound silence in regard to these Mysteries with most of which I am acquainted.'

The Mysteries had always used inscrutable language to safeguard the secret knowledge. Plato's words in a letter to Dionysius the Younger can serve as an example of this old practice: 'I must write to you in enigmas so that if my letter is intercepted by land or sea, he who shall read it may in no degree comprehend it.' Because of the veiled symbology of the Greater Mysteries 'their teaching is unintelligible to fools', said the initiates. In the course of history these superior men heard much, spoke little and acted well.

> Since very early times there has been a secret international symbol-code in common use among the initiates, which affords a key to the meaning of such occult doctrines as are still jealously guarded by religious fraternities in India, as in Tibet and in China, Mongolia and Japan.*

There seems to have been a steady exchange of knowledge between the widely separated groups of initiates in Asia and the Mediterranean basin in spite of the great distances involved. This explains why the doctrine of reincarnation of

*W.Y. Evans-Wentz, *The Tibetan Book of the Dead*, Oxford, 1927.

Pythagoras suddenly appeared in Crotona, Italy – a teaching which although not foreign to Egypt is more likely to have been brought by Pythagoras from India.

According to Cicero and Virgil, the Mysteries taught the doctrine of reincarnation and elucidated that the pains and sorrows of this life are an expiation of prior faults and sins. This idea could have been an importation from India, with which ancient Greece and Rome did have commercial and cultural contacts.

The admission to the Greater Mysteries required certain elaborate ceremonies, called initiations. It is apparent from the works of classical writers that some extraordinary phenomena took place during these rituals. 'We became spectators of entire, simple, immovable and blessed visions resident in a pure light', thus Plato describes his impressions in *Phaedrus*. Proclus (fifth century) adds that 'the gods exhibit many forms of themselves and appear in a variety of shapes, and sometimes indeed a formless light of themselves is held to the view.'

Socrates is reputed to have said that 'those who established the Mysteries were men of great genius.' The Mysteries received the magnificent eulogisms of the most enlightened men of ancient times – Pinder, Plato, Plutarch, Euripides, Aristophanes, Cicero, Epictetus, Marcus Aurelius and many others. The writings of these great thinkers show that the Mysteries were highly respected by them. It is an historical truth that the high science, immense knowledge and lofty philosophy of the Egyptian Mystery Schools excited the emulation of the most eminent men of the classical age.

The most widely disseminated Mysteries were those of Isis, Orpheus, Eleusis, Dionysus, Ceres and Mithras. The ceremonies of initiation were performed at night, generally in caverns, labyrinths or pyramids. The cosmic character and purport of the Greater Mysteries becomes apparent from the fundamental doctrine that the earth was only man's place of exile and starry space his real home.

Thus a world-wide association of Wise Men was created

at the dawn of civilisation which has successfully preserved Ancient Wisdom for thousands of years. There was an intimate connection between science, particularly astronomy, and the Greater Mysteries. This conclusion springs from the astronomical symbology employed in the Mysteries.

Mankind eternally confronts the phantoms of superstition and prejudice. These ghosts seem respectable to those whose eyes constantly behold them so that they become part of their psychological furniture. But to the minds elevated above the mediocrity of the masses these monsters cannot hide their true faces. Such has been the consciousness of the Adepts and their followers.

Even the Lesser Mysteries denied admission to persons of doubtful character. In spite of all his power Emperor Nero did not dare to attend the Eleusian Mysteries after he had murdered his mother. Emperor Constantine was denied admission to the Lesser Mysteries after having assassinated his son Crispus and then his second wife Fausta. Yet the Greek Church was less discriminating – it even canonised him after his death! These historical facts demonstrate what a high reputation was required of a candidate for the Mysteries.

The evidence of the early Fathers of the Church is very important. Clement of Alexandria (second century) wrote that the teachings of the Greater Mysteries concerned mainly Nature and the Universe. 'Here ends all instruction – Nature and all things are seen and known,' he expounded. The Mysteries were closer to science and philosophy than the accepted religion which was left for the less mature in intelligence and morality.

A variety of things were shown to the initiate, often under veiled symbols or cryptograms, to which the profane did not have the key. Because of the secrecy maintained in the course of centuries, it is impossible to restore the picture of these ancient initiations. Lucius Apuleius (second century) has only this to say:

I have no doubt, curious reader, that you are eager to know what happened when I entered. If I were allowed to tell you, and you were allowed to be told, you would soon hear everything; but, as it is, my tongue would suffer for its indiscretion and your ears for their inquisitiveness.

These lines are tantalising but they do not tell us a great deal. However, Philo Judaeus (first century) discloses that 'the Mysteries were known to unveil the secret operations of Nature.'

It is obvious from the foregoing historical records that the Mystery schools not only opened the eyes of the subliminal Self and raised man to a cosmic plane of consciousness but they also gave him instruction in science as well as in the unknown history of mankind. This point we can glean from Plato's *Timaeus* in which Solon was told by the Egyptian priests of a chronology going back for nine thousand years before his time. This presupposes the existence of historical archives in ancient Egypt covering vast periods of time.

The so-called Magi, or the 'Wise Men from the East', were undoubtedly members of a world Mystery school. St Jerome (fourth century) defined the Magi as 'Masters who philosophise about the universe', and credited them with proficiency in astrology.

The question of the Magi has been a delicate subject in theology causing a lot of controversy. After all, the only beings who were supposed to have been aware of the coming of Christ were the angelic messengers who had appeared to Joseph and the Virgin Mary. And yet somehow three or more Wise Men had likewise known about the coming birth of Jesus or otherwise they would not have left their faraway land months before the expected event.

Even the most capable astrologers of those times could not have predicted exactly where or when the Messiah would be born. Only a gift of seership could have led the Magi to Palestine. Theologians consider all speculation as to the nature of the Star of Bethlehem unprofitable. Accepting the

veracity of St Matthew's story, the star could not have been a planet, star or comet because of its swift movement in the sky. On the other hand, its motion was too slow for a meteor. Was it a device of ancient science from the Magian abode?

An old legend, presumably emanating from the Magi themselves, may clarify the mystery:

> What star was it that guided the Magi? Of course it was the command of the Brotherhood: to hail Jesus, to safeguard and bring some means to the poor family. We walked over the face of the earth not knowing the exact spot. The commands of the Teraphim directed us or led us from day to day. When we heard, 'It is near!', we had just lost all signs of habitation. Could one expect a miracle of so unprecedented an Annunciation in the midst of camel dung or the braying of donkeys?[46]

The Wise Men must have had foreknowledge of the birth of Jesus if they set out on their long journey during Mary's pregnancy. Where did the Magi come from? Who sent them on their mission? Where did they go? This may seem an exercise in fruitless theorising, yet the fact remains that they were aware of the approaching event. Their proficiency in the science of the stars and mastery of paranormal faculties, which manifested themselves in dreams giving warnings, are portrayed in the New Testament.

Philo Judaeus (30 BC – AD 40), the Hebrew historian, is perhaps the most competent person to give a definition of the word Magi because he was a contemporary of Jesus:

> The Magi were holy men, who, setting themselves apart from everything else on earth, contemplated the divine virtues and understood the divine nature of the gods and spirits, the more clearly; and so, initiated others into the same mysteries, which consist in one holding an uninterrupted intercourse with these invisible beings during life.

This explanation is certainly more valuable than all the ecclesiastical interpretations of the name Magi put together

because it comes from a Jewish scholar in the epoch of Jesus. According to Philo these Magi were not only astrologers from Persia, as theological sources claim, but also high initiates. Furthermore, it is apparent from this historical writing that the Magi were amalgamated into a mystic fraternity.

What are the ideals and methods of this ancient brotherhood and of its modern counterpart which still perpetuates the Greater Mysteries? The question has been answered by Walter Owen, the English author, with great understanding:

> The members of the Fraternity are neither omnipotent nor arbitrary. Freewill, the core of man's individual selfhood is inviolable. They do no more than influence, prompt, persuade, impede. Their implements are natural law; and the materials upon which they work are the desires, hopes, fears, passions, appetites, antipathies and hatreds, the egocentric motives and designs of humanity that in the mass still bows down to the idols of the Stage, Den, Mart and Tribe, whose will is the 'arbitrium brutum' of pathological reactions, and that is mentally little beyond the hunters of the mammoth. Those among men in whom the eye of understanding is opened, co-operate with them; but such are few. They are the graduates of the University of Humanity.[37]

It is India that has preserved the tradition of these 'graduates of the University of Humanity', whom it calls Rishis. The ancient book *Avatumsaka Sutra* states that from the beginning of civilisation people have confused falsehood with truth. Then a hidden system of knowledge was created, Alaya Vijnana. But who has this knowledge? The scripture answers: 'The Great Teachers of the Himalayas.'

The renowned orientalist Dr Evans-Wentz thus defines their sublime aims and activities:

> Though invisible to the eyes of normal men, these Beings are visible to Seers and can be communicated with by the

pure in heart; and, as Silent Sentinels, They look out with divine compassion from the Himalayan Ramparts of the Earth, till the Kali Yuga Night shall have run its still long course and the Day of Awakening dawns over all the nations.[61]

According to the *Vedanta-sara* the true Teacher or Guru is a man who is familiar with the practice of every virtue, who with the sword of wisdom has lopped off all the branches and cut through all the roots of the tree of evil, and with the light of reason has dispelled the thick darkness, who tries with the greatest care to remove the dense darkness of ignorance in which the rest of mankind is plunged.

Mystics in the West have also been familiar with the existence of these Magi. One such mystic, Karl von Eckartshausen (1752–1813), wrote this about them in his *Disclosures of Magic:* 'They live in various parts of the earth. Some live in Europe, others in Africa, but they are bound together by the harmony of their souls and they are therefore as one. They understand each other, although they speak in different tongues because the language of the sages is spiritual perception.' In another book he says that this 'School of Wisdom' is secretly hidden from the world and it is submissive solely to Divine Government.[15]

There is nothing irrational about a supposition that in a past age men of foresight and intelligence amalgamated themselves into a permanent body faced with the ever-present ignorance and mediocrity of the masses and the intolerance of the established cults. To think differently than the majority has always been a risky affair because the priests of the idols of the day are ever hostile to the bold who are often able to demonstrate greater wisdom than they.

This is why groups of advanced men were organised in times past in order to pursue philosophic and scientific studies in secret without any outside molestation. Sometimes they were within the confines of the recognised religion of the land where they belonged to its elite. On

other occasions they were outside of its sphere, completely unknown as initiates.

The Mystery schools of Egypt, India, Greece, China and other nations of antiquity can serve as examples of this custom of the perpetuation of Ancient Knowledge. From classical writers, historians and ancient texts it appears that the participants of the Greater Mysteries were men of wide horizons, high morals and deep understanding. They studied not only man but the universe of which he is a tiny particle. There was a chain of their centres all over the world and when a certain civilisation was to receive a stimulus, assistance immediately arrived from other branches of this world-wide brotherhood. This explains the sudden rise of new ideas in certain historical periods and the radical changes following their acceptance.

The appearance of Christianity through the efforts of the Essenes, who taught Christianity before Christianity or, on the contrary, the decline of dogmatic religion and the advent of modern science, are other instances of this inspirational work of the Mysteries effected throughout the world according to a fixed plan. And even if some of these projects have occasionally failed through lack of co-operation of the masses, the excellence of the plans could never be doubted as they proceeded from the possessors of profound wisdom who lived long centuries and millennia rather than brief years.

The fabled Mahatmas of the Himalayas are not isolated initiates but members of a brotherhood dedicated to the spiritual resurrection of mankind. This has been common knowledge to the people of India and Tibet, at least.

2 The Valley of the Immortals

It is customary to regard myth as a colourful but unrealistic speculation of primitive races about the origin of the world and man. To a certain extent this is true. However, there are myths which speak of legendary cities and heroes. These verbal and written traditions have in many cases turned out to be actual histories in disguise.

When Heinrich Schliemann expressed his belief in Homer's *Iliad* and said he would seek the fabulous city of Troy, the academic world merely laughed at his credulity because Troy had been considered to be a fable. Yet Schliemann discovered not only one but nine Troys, one on top of another buried in the earth! He also found boxes inlaid with ivory containing golden bracelets, goblets and earrings – a rich reward for his pioneering work in archaeology.

Subsequently he decided to pursue the route of Agamemnon, the conqueror of Troy, back to Greece in an attempt to locate the war booty which the Greeks had taken from Troy. Thus he travelled to Mycenae where a vast treasure of gold and silver articles was excavated. Although it belonged to another king, none the less Schliemann established the reality of the ancient legend of Troy. His exploration completely revolutionised history and archaeology.

Similarly, Arthur Evans viewed the legend of the Minotaur in Crete as folk memory of the past. His excavations uncovered the colossal palace of King Minos which thousands of tourists visit and admire today.

Babylonian tablets, and later the Bible, mention the Tower of Babel. In 1898 Robert Koldewey dug at a site in Mesopotamia and discovered this ancient ziggurat. Once again a myth became an historical fact.

Scholars and chroniclers of old China had always been extremely accurate in recording astronomical events, such as sunspots, novae or comets. The same applies to their historical annals even though they sometimes speak of seemingly incredible things. Let us recollect that in 547 BC the historian who refused to glorify his emperor at the expense of truth, was put to death.

According to the most ancient writings of China, Nu and Kua, the Asiatic prototypes of Adam and Eve, were born in the Kun Lun Mountains which are situated in a desolate region in Central Asia. Why such an odd place was believed to have been the Chinese Garden of Eden, is difficult to understand. Perhaps the Gobi Desert was at one time an inland sea surrounded by fertile land. Logically the Chinese should have chosen the province of Shantung or the Yangtse Valley for the probable site of the first men on earth. This strange belief is strong and consistently repeated in the chronicles and writings of the Celestial Empire.

The lofty Kun Lun, whose peaks are covered with glaciers and snow, is considered in Chinese mythology to be the dwelling place of the Immortals. The Asiatic Olympus is believed to be ruled by Hsi Wang Mu, the Queen Mother of the West. Chinese scholars have never been able to explain why their Olympus is located so far from China proper. Until recent times few Chinese have ventured to travel the distance from their home country to this remote province, sparsely peopled by hostile Tibetans and Mongols. Does this legend have a tangible explanation?

The nine-storied palace of Hsi Wang Mu is described as being built of pure jade. It is surrounded by a magnificent garden in which grows the Peach-tree of Immortality, blossoming once in six thousand years. Only men and women of great virtue and understanding are permitted to eat this marvellous fruit and thus become for ever young and deathless. Music from invisible instruments can be heard in the air and one can drink the elixir of youth at the fountain of eternal life, impart the story-tellers of China.

There exists a beautiful valley in this mountain ridge completely protected from the cold winds. For him who reaches the valley of the goddess, the wheel of rebirth stops and he enters Nirvana, say the Northern Buddhists. Hsi Wang Mu is also called Kuan Yin, the goddess of mercy, and is often depicted in China and Japan with a thousand arms and a thousand eyes to symbolise her desire to help humanity.

Kuan Yin is also designated as the 'One who is heeding the cry of the world', 'the goddess who looks upon the world', 'the merciful guardian'. To the Buddhists she is the companion of Avalokitesvara who gave mankind the prayer of the heart, *Om Mani padme hum* (*Oh, thou Jewel in the Lotus*). In Tibet and Nepal she is sometimes addressed as the White Tara, or Dolma.

The Chinese say that the attendants of Hsi Wang Mu possess perfected bodies which can no longer age or die. These beings are very wise and powerful and assist the Golden Mother in her humanitarian activities.

The Immortals are supposed to command the ability to travel at will throughout the universe, from one world to another and even live on faraway stars. That in itself is an amazing concept to find in antiquity as it practically suggests modern space travel. On the other hand, if this is a projection of the mind to a distant cosmic system, then it is equally astonishing that the ancient Chinese entertained such a possibility at all. After all, there was nothing in that epoch to indicate the vastness of the universe.

Antique books of the Celestial Empire describe the legendary epoch of the Sons of Heaven who came as benevolent culture bearers in the third millennium before our era. Strange astronomical phenomena occurred at the time, for instance, the fall of an enormous star on the Island of Blossoms which the Soviet philologist Lisevich places in the Gobi Desert.*

* *Afrika i Azia* (USSR), No 11, 1974.

The Russian scholar interprets the myth as the actual descent of a spaceship with cosmic civilisers in Central Asia at the dawn of history. This tale from an old Chinese text will become more meaningful as we hear of the White Island, the abode of Immortal Yogis, which is mentioned in the writings of India.

The legend of the Land of the Immortals is strange. Yet the great Lao Tzu (born c. 604 BC), whose brush wrote the classical work *Tao-Te-Ching*, the basis of Taoist philosophy, is professed to have left central China at the close of his very long life and journeyed to the land of Hsi Wang Mu. Numerous statuettes of the great sage, depicting him on the back of a buffalo on his way to the legendary land in the west, are still extant. Perhaps this explains why no Chinese historian knows where and when the wise man died.

It appears from historical records that Lao Tzu was not the only one to have attempted this journey across the Gobi to the distant Kun Lun. The Chou dynasty Emperor Mu (1001–946 BC) is claimed in old Chinese sources* to have actually had an audience with the goddess Hsi Wang Mu on the bank of Jasper Lake in the Kun Lun ridge. Another chronicle records the sudden appearance of the Goddess of the West in the palace of Emperor Wu Ti of the Han dynasty (140–86 BC).

Ko Yuan (or Hsuan), a Taoist scholar of the third century, wrote about his philosophical revelations. He insisted that secret knowledge had never been available to the curious among the learned men of this lower world. He said that one had to rise above the earth to understand the teaching. Besides he was quite definite about the source of Taoist science – it had come from the realm of the Royal Mother of the West.

The legend of the Land of the Goddess-Mother of the West, where spiritual giants reside, has been repeatedly mentioned by Chinese scholars for many centuries. Does it

**Hsien-fo chi-tsung* and *Mu-tien tzu-chuan.*

allegorise an isolated abode of perfect men in Central Asia? A study of Chinese history and literature does corroborate this possibility.

The archives of the Vatican contain a considerable number of precise reports of Catholic missionaries in the past one hundred and fifty years about the mysterious deputations from the emperors of China to the Spirits of the Mountains. These beings in the Nan Shan or Kun Lun Mountains were usually described to be clad in visible solid bodies which at the same time were not flesh and blood. Were they supermen in artificially created bodies, made of crystallised atomic matter, the so-called 'mind-born' gods? The Indian scriptures speak of the powers to become heavier and denser, or lighter and more ethereal, which divine beings enjoy.

This enigma was also mentioned by Bishop Delaplace in his work *Annales de la Propagation de la Foi* published over one hundred years ago. The deputations from Peking were usually sent by the emperor in a year of great crisis when he could not reach a decision. The chronicles describing these missions of mandarins and priests from the court of the Celestial Emperor to the Genii of the Mountains are more than puzzling. Whom did these imperial couriers hope to find in the snow-capped peaks of Kun Lun? It is most unlikely that the imperial envoys were on a wild-goose chase. There must be a grain of truth behind these puzzling historical records. If so, the palace of Hsi Wang Mu in the Abode of the Immortals may be as real as the Temple of Heaven in Peking, in spite of fanciful descriptions.

In the third and second centuries before our era emperors of China dispatched large, well-equipped expeditions into the deep recesses of Central Asia in search of non-worldly Immortals and the Queen Mother of the West. To give some idea of the state organisation of ancient China and the accuracy of its registers, here is an astounding example of the efficiency of the Celestial Empire: the census for the year AD 1–2 shows 59,594,978 citizens living in China! If the records

of imperial deputations to the Valley of the Immortals were half as accurate, one should read them with equal attention.

The Chinese Pantheon has a graded hierarchy of gods who blend with demigods and then mortals on the ladder of ascent. For instance, Hsien Jen is a man who has partaken of the elixir of immortality and departed to the mountains. In fact, his name Hsien Jen means mountain-man.

The Western Paradise is called Hsi Tien where illumined souls travel to escape the wheel of reincarnation. This land is a place of splendour and bliss. In a fusion of religions Hsi Wang Mu, the Queen Mother of the West, is often identified with Kuan Yin, the Goddess of Mercy, and also with Avalokitesvara the Merciful. Irrespective of the different names and attributes of these deities, West China and its high mountains are deemed to be the Abode of Kindness and Wisdom.

The Taoists have a belief in Tebu Land, the most beautiful country in the world, lost between Szechwan and Tibet where snowy ridges hide narrow valleys with streams and waterfalls. In the sanctuary of serene Immortals the physical world joins the invisible realm of gods, and those who are privileged to be its dwellers are continually living in two worlds – the objective world of matter and the finer plane of spirit. They possess the most perfect physical bodies with the purest, wisest souls.

Certain details of these legends of China strike one with their concreteness. This secret place is inhabited by beings who were formerly ordinary men and women. They reached the sacred land because of their spiritual progression. What is more, the abode can actually be located by a worthy seeker after Truth who is devoid of selfish motives.

Such is the strong tradition of China which has persisted for ages, enjoying the reverence of its great philosophers. This ancient belief in the Valley of the Immortals must have a basis of reality in spite of the imaginative characteristics by which it has been embellished in the course of countless generations.

Had sages united and established a centre in an isolated part of Asia in a remote period, then the myth of the Immortals becomes understandable. Their doctrine might have been inherited from a vanished civilisation. Although the number of these sages may be quite small, the importance of their Ancient Knowledge is very great.

The tangible character of the abode of the custodians of this archaic tradition will become apparent as we peruse all available chronicles of the historians and reports of the explorers of Asia.

3 The Isle of Shambhala

Like the Chinese, the people of India also believe in the reality of an abode of perfect men which they call Kalapa or Katapa. The *Bhagavata Purana* and the Sanskrit encyclopaedia *Vachaspattya* locate this region on the northern side of the Himalayas, that is, in Tibet. The legendary land of Aryavarsha, from which the future Saviour, Kalki Avatar, is expected by Hindus to appear, is north of Mount Kailas in western Tibet. The Valley of the Initiation of Buddha is likewise thought to be in the same area.

According to the *Kurma Purana*, once upon a time there existed an island in the northern sea called Sweta-dvipa, or White Island, which was the home of great Yogis. Traditionally the Gobi Desert is the bottom of this former sea and the isle is now a cluster of high mountains with deep valleys. It is not at all improbable that the Wise Yogis may still be living in that oasis lost in the mountainous labyrinths of Asia.

Puranic literature describes the Isle of Shambhala, with its blessed groves and palace, which stands in the middle of a lake of nectar. To reach the island one has to be flown on the back of a 'golden bird'.

In Tibetan scriptures this mysterious centre also bears the name of Shambhala* or Dejung. Father Stephen Cacella, a Portuguese Jesuit missionary, recorded the existence of this 'famous country' during his stay of twenty-three years at Shigatse where he died in 1650. The lamas had developed such respect for him that they even offered their services to take the padre to this secret place, Chang Shambhala or

*Also spelt Shamballa. I use the spelling adopted by orientalists.

Northern Shambhala.* His companion John Cabral wrote in 1625: 'Shambhala is, in my opinion, not Cathay but what in our maps is called Great Tartaria.'[64] They were the first Europeans to provide a documentary record in regard to the Domain of Shambhala.

This realm is even indicated on a seventeenth-century map published by the Catholic authorities in Antwerp. Csoma de Körös, a Hungarian philologist who spent four years in a Buddhist monastery in Tibet in the years 1827–30, even gave Shambhala's geographical bearings as 45° to 50° north latitude, beyond the river Syr Daria.

A considerable number of books on the ancient religion of Tibet, *Bön*, were translated and published in India by the Tibetan émigrés in the 1960s. One of these sacred books contains a map indicating many countries of antiquity such as Persia, Bactria, Babylon, Judea and Egypt. It is thus possible to date this map to the first century of the Christian era.†

Among the kingdoms shown on this chart there is one marked Land of Shambhala, claimed to be the birthplace of the Bön cult. This early geographical chart thus points to the great age of the Shambhala tradition.

About fifty years ago Dr A. H. Francke, a German philologist, did not hesitate to mention that region in his scholarly works. He complained that the reality of Shambhala was so vivid to his guides that in some places during their journey in Asia they refused to follow the charted route of his expedition and took another one for fear of violating the sacred borders of the forbidden territory.

Similar incidents were described by the Russian explorer Prjevalsky a century ago and this is what he wrote about Shambhala: 'Another very, very interesting tale concerns Shambhaling – an island lying far away in the northern sea.

*Since there is a town called Shamballa north of Banaras, India, the abode of the Enlightened Ones beyond the Himalayas is generally referred to as Northern, or Chang, Shambhala.

†*Baikal* (USSR), No. 3, 1969.

Gold abounds in it, corn grows to an enormous height there. Poverty is unknown in that country; in fact Shambhaling flows with milk and honey.'[39]

Rare Tibetan banners, such as the reproduction featured in this book, actually depict the City of Shambhala. These artistic paintings show it in the centre of an oasis formed by rings of snow-capped mountains. The waters of a river or lake wash the sacred land. This explains one of the names of the Realm of Gods – the Isle of Shambhala.

The scholarly research of the Italian Tibetologist Giuseppe Tucci places the country of Shambhala in proximity to the River Tarim whose source is located in the Altyn Tagh Ridge.* Professor Tucci's examination of Tibetan manuscripts reveals the fact that from time immemorial a dynasty of wise rulers of celestial origin has ruled the Kingdom of Shambhala, and preserved the priceless legacy of Kalachakra, the mystic science of Esoteric Buddhism.

The *Kanjour* (Book VII) speaks of this Land of Shambhala in the north. In fact, one of the *Kanjour* books contains a text which is supposed to be a copy of a manuscript received directly from Shambhala. Its rather difficult Sanskrit name is *Bhagavan-vajra-panigubya-bhidesha-tantraraja.*

The *Tanjour* (*Kalapar-jugpa*) describes landmarks on the road to Shambhala while the *Blue Annals* mention 'the spiritual palace of North Shambhala'. Like a mosaic all these passages form a picture of an abode which has mistakenly been considered to be a mere myth. But let us not forget what happened to Troy and how it was discovered by Schliemann. Shambhala may be another Troy.

It should perhaps be remarked here that the Shambhala Doctrine has been connected with the Tashi Lhunpo Monastery which was founded near Shigatse in AD 1447. Before the Maoist take-over of Tibet, this lamasery provided

*G. Tucci, *Tibetan Painted Scrolls*, Vol. 1, Rome, 1949.

temples, classrooms and quarters for four thousand monks which gives an indication of its great size.

In 1923 the sixth Panchen* or Tashi Lama, the head of Esoteric Buddhism in Tibet, operating from the grand Tashi Lhunpo monastic citadel near Shigatse, had to flee to China due to a political situation. He was believed to have been the only high lama in Tibet who had the authority to issue 'passports to Shambhala' to worthy lamas.

This Panchen Lama was a remarkable person about whom Sir Charles Bell, an expert on Tibetan affairs, once said: 'It is good that there is such a man in Tibet.'[4] His mastery of occult science was widely accepted, and fantastic tales circulated about his miracles. After he had completed in 1915 a temple which was to shelter a colossal statue of Maitreya, the coming Buddha, the entire Tsang Po Valley had the best crops in years.[4] On the other hand, when he left Tibet in 1923, terrible snowfalls swept the whole country, bringing ruin to the population.[40]

When the Panchen Lama was visiting India he was asked whether the reputed psychic powers of the high lamas of Tibet were true. His Holiness said nothing but only smiled. Then suddenly he vanished and all the attempts to find him failed. But a newcomer beheld an unusual sight from a distance – the Panchen Lama was sitting under a tree while his Indian hosts were looking for him in the garden![42]

In his book *Beasts, Men and Gods* Dr Ferdinand Ossendowski refers to the Tushegoun Lama of Mongolia who recounted the marvels produced by the Panchen Lama, at whose command lamps and candles lighted themselves in temples and the images on the tankas (religious banners) spoke and prophesied.[36]

After the Panchen Lama's arrival in China impressive precessions were organised in many cities. In my boyhood I saw His Holiness during one of these festivals and can still

*Panchen Lama – abbreviated from Pandita Chen-po, or the great scholar.

remember the chanting of monks and the tinkling of bells against the background of passing automobiles, rickshaws and bicycles. My long life in the Far East has helped me tremendously to grasp the spirit of the Orient. Without these experiences I would not have dared to write this book.

Professor Nicholas Roerich, whom I have always considered to be my Master ever since I first met him in Shanghai in 1935, wrote the following lines in his *Heart of Asia:* 'If you wish to understand Asia and to approach her as a welcome guest, you must meet your host with the most sacred word – Shambhala.' Alexandra David-Neel, who spent many years in Tibet, also wrote of Shambhala in her work *The Superhuman Life of Gessar of Ling.*

Dealing with a subject placed between history and legend, the tangible and intangible, it is essential to specify my sources. As indicated in the Preface this inquiry rests principally on the scriptures of Mahayana Buddhism. However, it extends beyond the confines of Tibetan Buddhism in order to find parallel traditions of the City of the Enlightened Ones not only in other countries of Asia, such as India or China, but even in Europe.

The books and paintings of Nicholas Roerich were used as a guide to check the correctness of my findings. The works of his son, Dr George Roerich, an orientalist with degrees from Harvard and the Sorbonne, clarified many a doubtful point. The writings and letters of Madame Helena Roerich, a disciple of the Himalayan Masters, were likewise of great help. The Roerich family lived in the Kulu Valley in the Himalayas in close proximity to the border of western Tibet. The author himself has stayed in that valley.

From their estate in the valley, where once the *Mahabharata* had been written, the Roerichs acted as a channel for a Wise Man of the East, known as Mahatma Morya, first mentioned by H. P. Blavatsky one hundred years ago. This Master of the Himalayas authored a series of books on *Agni Yoga*, the Yoga of Fire.[1] One of the books has a poetic ending which discloses the location of this prophet of

Ancient Wisdom: 'Given in the Valley of Brahmaputra taking its source from the Lake of the Great Nagas.' [1-A] The original Sanskrit text was no problem to the philologist Dr George Roerich.

The so-called *Mahatma Letters* to A. P. Sinnett written at the end of last century represent another first-hand source, directly from the closed circle of the Sages of the East.

The picture of this mysterious kingdom of Shambhala will come into focus after a study of the writings of the Mahatmas. The venerable Mahatma Morya thus describes one secret priory in a letter to Sinnett written in 1881:

> At a certain spot not to be mentioned to outsiders, there is a chasm spanned by a frail bridge of woven grasses and with a raging torrent beneath. The bravest member of your Alpine clubs would scarcely dare to venture the passage, for it hangs like a spider's web and seems to be rotten and impassable. Yet it is not: and he who dares the trial and succeeds – as he will if it is right that he should be permitted – comes into a gorge of surpassing beauty of scenery, to one of our places and to some of our people, of which and whom there is no note or minute among European geographers. At a stone's throw from the old lamasery stands the old tower, within whose bosom have gestated generations of Bodhisattvas.[30]

In the *Shambhala lam-yig* or the *Road to Shambhala*, a rare eighteenth-century Tibetan book, the third Panchen Lama writes that the realm of Shambhala is situated in a mountain region sheltered on every side by mighty snowy ranges. This Panchen Lama was held in high esteem by George Bogle of the East India Company who was the first Britisher to have penetrated Tibet. The book, translated into German by Professor A. Grünwedel[21], contains a long list of geographical landmarks and names of lamaseries purposely indicated in a confused manner to enable only a very learned Tibetan scholar, knowing ancient and modern names of places, to disentangle this charade and chart the path to

Shambhala on his map. But the law for ever remains in force that 'the unwanted shall not reach'. Only he who has heard Kalagiya, the call to Shambhala sent 'on the wind' or telepathically by the Great Masters, can ever hope to arrive safely in the Valley of the Wisest Men on earth.

Nicholas Roerich recounted the incident of a Siberian lama who went through a narrow underground gallery to get to a sacred abode.[45] He also wrote of Tibetan monuments which marked the borders of the forbidden land.

'Lama, in Turfan and in Turkestan they showed us caves with long, unexplored passages. Can one reach the ashrams [sanctuaries] of Shambhala through these routes?' asked Roerich during his expedition.[42] The lamas told him that as the holy men did not wish to be disturbed by explorers or curiosity seekers, the boundaries of their colonies were protected by various methods. Even a wall of poisonous gas from the cracks in the earth was utilised for the purpose. People and animals are known to have trembled on approaching certain localities as if bombarded by some invisible rays.

The dwellers of the communes themselves admit that none can pass without a permit:

> You have already heard from reliable travellers how guides refuse to lead them in certain directions. They would rather let themselves be killed than lead you forward. So it is. The guides have been psychologised by us. But if a reckless traveller nevertheless goes forward, a mountain landslide begins to rumble before him. If the traveller surmounts this obstacle, then a shower of stones will carry him away, for the unwelcome one shall not attain his destination. [1-C]

This protective boundary is made possible by gigantic mountain ridges, glaciers and vast deserts of Asia. However, the Mahatmas assured Sinnett that those whom they 'desire to know will find us at the very frontiers'.[30]

The distances which separate these communities of the initiates are enormous – they stretch from the Karakoram

Ridge to Kalgan, near Peking, and from the Manasarowar Lake in Tibet to the Lob Nor in the Gobi Desert. Strange things have happened in this vast territory indicating the presence of these superior beings.

In the past twenty-five years China has been thoroughly explored. The formerly desolate Chinghai Province is now covered by thousands of oil wells. In the Lob Nor Lake area Chinese nuclear tests have taken place. Both of these sites are included in the territory of Shambhala. However, the world's first scientists are capable of protecting themselves from these perils by retreating into their mountain catacombs.

Explorers of Asia, such as Nicholas Roerich, have written of unsuspected valleys lost amidst colossal snowy mountains on the Tibetan plateau. His expedition saw hot springs which nourished a rich vegetation in such hidden valleys, outside of which there was nothing but rock and ice.

Naturally in the vast mountainous country it is not easy to find the Abode of the Brotherhood. A pilgrim is journeying in the Gobi Desert to a commune of the Sentinels of Humanity while another is climbing the majestic Himalayas for the same purpose. They have renounced all, yet they possess the world. Clad in simple clothes they are richer and nobler than all the Rajahs of India. The disciple's heart is aflame with compassion for mankind. His mind is illumined by an unseen light from cosmic depths. A cold mind, a warm heart and a fiery will – these are the passwords to Shambhala, the domain of Kuan Yin, the goddess of universal mercy.

From time immemorial the peoples of Asia have believed that the forbidden territory is well guarded. Many decades ago the *Statesman* newspaper in India published a story of a British major who had seen a very tall lightly clad man with long hair. He was leaning on a high bow and scanning the valley. Noticing the major he jumped down the vertical slope and disappeared.[42] 'Sahib has seen one of the snowmen who guard the sacred Land,' calmly explained the natives. In one of his paintings Nicholas Roerich portrayed a Snow Maiden amidst rocks and snow, also holding a bow. In spite

of the glaciers she is almost naked, as if protected from the frost by a warm aura.

At this point it would be appropriate to examine the possibility that these colonies of a superior culture possess a technology. It is only logical to assume that those who devote a great deal of their time to science, will sooner or later discover technical devices.

There is much to suggest that a vast network of galleries, caverns and catacombs is used by the Brotherhood. This is the opinion of Nicholas Roerich:

> In the foothills of the Himalayas are many caves, and it is said that from these caves subterranean passages proceed far below Kinchinjunga. Some have even seen the stone door which has never been opened, because the date has not arrived. The deep passages proceed to the splendid valley.[45]

It is apparent from the words of the great explorer of Asia that the 'splendid valley' is the Valley of the Immortals, or Shambhala.

Dr Ossendowski discovered interesting facts during his difficult journey in Central Asia.[36] A Mongol lama told him not only about extensive tunnels but even of strange cars which rushed through them. Only a high technology with a powerful energy at its disposal could have constructed a network of tunnels which, according to some reports, were hundreds of kilometres long. To speak of vehicles that run rapidly underground is to suggest a technological achievement of a high calibre.

In an article written in Central Asia in 1935 Nicholas Roerich rendered an account of his meetings with the natives who told him of the Guardians: 'When they appear amidst the desert one begins to think – where was the long waterless journey started, how was it made? But long, long caverns without end have been found.' It is certainly a puzzle how these Guardians could have appeared in the heart of the Gobi without the tunnels.

It sounds like science fiction to speak of cars that roll through subterranean galleries under deserts and mountains. What is more, this tradition dates back to an era when the Western World did not have any machines. Reports of airships seen in the zone of Shambhala are also incredible. As the Roerich Expedition was advancing in the vicinity of Karakoram Mountains in 1926, its members suddenly observed a shiny disc in a brilliant morning sky in that arid part of Asia. Its flight was watched through three powerful binoculars. Unexpectedly the craft changed its direction from south to south-west, disappearing behind the snow-capped Humboldt Range. In 1926 no planes or balloons could have flown over that isolated part of western China. Only a flying machine of unknown type could have performed the abrupt aerial manoeuvres recorded by Roerich. The lama-members of the expedition exclaimed at the sight of that disc in the sky: 'This is the sign of Shambhala!'[42]

The British mountaineer, Frank Smythe, had a similar experience on Mount Everest in 1933. At the altitude of 9,000 metres (26,000 feet) he saw two dark objects hovering in the sky. One had squat wings and the other a sort of beak. The two airships, or space vehicles, were surrounded by a pulsating aura. The alpinist was utterly puzzled, yet by identifying all the peaks and glaciers he became convinced that he was not a victim of hallucinations.[32] Were the flying objects, seen by Roerich and Smythe, aircraft or spacecraft from Shambhala? This is the explanation I gave in Shanghai in 1935 and it still stands good today for lack of any other. Incidentally, a whirling disc of the kind observed by Nicholas Roerich was sighted near Shillong, Assam in 1967. It hovered only 200 metres (650 feet) above the ground and then suddenly dived into a river, creating a huge vortex in the water accompanied by a great noise. After that it ascended and flew in a zigzag manner over the jungle, eventually vanishing in the sky.*

* *Za Rubezhom*, Moscow, 29 December 1967.

The legends of the Valley of Immortals and the Isle of Shambhala are gradually coming to life after descriptions of their geographical features and even traces of an advanced technology. What is of decisive importance is the availability of reports speaking of journeys to this fabulous City of Knowledge. For instance, in his *Heart of Asia* Nicholas Roerich alludes to the pilgrimage made by a Chinese surgeon and a Nepalese yogi to the Valley of Shambhala:

> Not long ago in the *Shanghai Times*, and subsequently in many other newspapers, an extensive article appeared signed by Dr Lao-Tsin, telling of his journey to the Valley of Shambhala. In a vital narrative, Dr Lao-Tsin tells many details of his difficult journey with a Nepalese yogi through Mongolian deserts and severe uplands to the Valley where he found an abode of numerous yogis studying the High Wisdom. His description of the laboratories, temples and also of the famous tower, are surprisingly analogous to the descriptions of the remarkable place in other sources. He told of many scientific wonders and of complex experiments in will power and telepathy, conducted over very great distances.[42]

The concept of an isolated community of idealists in Asia has been exploited by James Hilton in his best-seller *Lost Horizon* which has served as a scenario for motion pictures. Hilton must get the credit for making the colony of philanthropists a tangible reality even though his Shangri-La was a far-cry from Shambhala because he had not delved into the ancient lore of Asia.

The more recent sources, such as the books of Ossendowski and Roerich, offer remarkable details about the concrete shape of the secluded colony. Dr Ossendowski brings forth a dialogue with a learned lama in Mongolia according to which many people had been in the forbidden kingdom of Agharti.* However, none revealed what they had

*This name is unknown in Asiatic lore. Dr Ossendowski must have made use of St Yves d'Alveydre's 'Agarttha'.[47]

seen there because of a vow of secrecy which had been imposed upon them.[36]

The Polish savant wrote of a hunter who had entered a smoking cavern and penetrated into subterranean apartments. Upon his return he began to describe what he had witnessed underground but the lamas immediately cut out his tongue in order to prevent him from disclosing the mystery of mysteries. The nomad must have had unforgettable memories of his visit because he returned to the cave in his old age and disappeared in it, never to be seen again.

In Mongolia Dr Ferdinand Ossendowski was told by the initiated lamas that great continents had been destroyed in geological cataclysms in the Atlantic and Pacific. He was astounded to hear that some of the inhabitants of those unknown civilisations had survived in previously prepared subterranean shelters of great extensiveness, illuminated by brilliant artificial light. It is quite possible that the Celtic legend of 'the Lordly Ones in the hollow hills' is folk memory about the people who were saved from the catastrophe in the Atlantic.

'In underground caves there exists a peculiar light which affords growth to the grains and vegetables and long life without disease to the people,' wrote Dr Ossendowski after his trying journey in Central Asia where he had met many learned lamas. It is said that the administrators of these colonies, like the Sons of the Sun of Egypt or South America, owe allegiance to the Rulers of Shambhala.

The existence of Nagas, a race of serpents, who live in fabulous caverns illuminated by precious stones, has been firmly established in the lore of India. These beings with human faces of great beauty and the ability to fly in the sky when they emerge from Patala, the Nether World, are noted for their profound wisdon. The Nagas and Naginis have intermarried with the human race, mostly with great kings, queens and sages, but generally speaking they are not eager to mix with men unless they possess great spirituality.

The capital of Naga Land is Bhogawati where rubies,

emeralds and diamonds sparkle everywhere, providing light in the catacombs. Prince Arjuna, Krishna's disciple, is alleged to have visited the Patala.

The Buddhist *Prajna-paramita Sutra* (*Thoughts of Gautama the Buddha*) had been stored in the Palace of the Serpents until the great pundit Nagarjuna, the founder of the Mahayana, (d.c. 194 BC) went down into the realm of the Nagas to recover the Buddhist texts and make them public.

Many Hindus and Tibetans have actually had the privilege of entering the vast caves of the Nagas, connected by tunnels like an anthill and stretching for hundreds of kilometres inside the mountain ranges.

Manasarowar Lake in the western part of Tsang Po Valley is known as the Lake of the Great Nagas. It is the highest fresh-water lake in the world being situated at about 4,700 metres (15,425 feet) above sea level.

The inhabitants of this desolate region speak of large lotus flowers and leaves floating on the surface of this extremely cold lake and of sudden appearances of figures with radiant auras sitting on them. A mirage? That is one explanation but the Tibetans prefer to think that these are figures of saints from the Naga Land.

The belief in the Secret Kingdom of the Wise Men has lived in Asia through the ages. There is evidence which might transform all these fanciful legends into fact.

The communities of Asiatic initiates, which have Europeans in their midst, are not numerous and sometimes they use these ancient air-conditioned catacombs built in a pre-cataclysmic era. The Brotherhood of Shambhala is presided over by a small hierarchy of superior beings, sometimes alluded to as Mahatmas which in Sanskrit means the 'great-souled ones'. They are superhuman beings with preternatural powers who have completed their evolution on this planet but remain with humanity in order to facilitate its spiritual progress.

The Buddhist philosophy has precise definitions of these great minds whom it calls Arhats in Sanskrit or Lo-han in

Chinese. The Arhat is an individual who has in the course of a long planetary evolution freed himself from all attachment to existence and the accumulated Karma [retribution]. He has accomplished this in four distinct degrees, that of Srotapatti, stream-enterer; Sakrdagamin, once-returner; Anagamin, non-returner; and Arhat, the enlightened one.*

According to Tibetan writings, the two commandments of the Arhat are to seek the Bodhi [enlightenment] and to cultivate the people below. When the Arhat enters the stream flowing to Nirvana, the ocean of cosmic consciousness, he receives transcendent powers by which he can make his body lighter or denser, smaller or larger. Likewise he becomes a master over matter, time and space, and can appear anywhere. The Arhat knows all things and has recollections of previous lives. He has completed the terrestrial cycle of evolution and will not experience rebirth on this planet.

The Arhat who chooses to remain on earth, sacrificing himself for the sake of mankind, automatically becomes a Bodhisattva, a saviour, who will visibly or invisibly help mankind in its spiritual ascent.[59] By the power of Kriya-shakti [will], the Bodhisattva is able to create for himself a visible body out of elementary atomic matter which will appear to be solid and real, or he may choose to remain invisible and join 'the people of the Fire Mist'.

These super-beings have actually been seen, even by Europeans. Sir Hugh Rhys Rankin, a Scottish baronet, who went to Harrow and served as an officer in the Royal Dragoons, has been a practising Mahayana Buddhist for many years. This is what he said in 1959:

> It is part of our known beliefs that five Bodhisattvas (perfected men) control the destiny of this world. They meet together once a year in a cave in the Himalayas to make their decisions. One of them lives permanently on the higher Himalayas. One of them lives on the Scottish

*A female saint is a Tara.

Cairngorms. My wife and I clearly saw this Bodhisattva when going through the Larig Ghru Pass about ten years ago.*

A number of these Arhats have reincarnated in the normal way so as to be in closer touch with earth humanity, but this group is extremely small. The life-span of their bodies is almost indefinite because the Wheel of Rebirth has stopped for them. The bulk of the communities of Shambhala consists of hundreds of initiates from the grade of the Stream-enterer to that of the Arhat. They may be considered as permanent residents whereas the small number of workers from the outside world who come to receive instruction, plans of philanthropic activities, or else study in the archaic museums, are temporary dwellers.

The reason for the Buddhist terminology used in speaking of Shambhala is simple – Tibet's geographical proximity to the colony of the Magi, and the ancient links of saintly lamas with this centre. The outside co-workers of Shambhala, the disciples of the White Mystery Schools of the East and West who are able to attune themselves to the minds of the great Cosmic Masters, are not too numerous, yet they can be counted in thousands.

Philologists and orientalists are in a position to provide reliable information about the folklore of Shambhala. In his scholarly work *Trails to Inmost Asia* published by Yale University, Dr George Roerich examines the validity of the Shambhala tradition:

> Shambhala is not only considered to be the abode of hidden Buddhist learning, it is the guiding principle of the coming Kalpa, or cosmic age. Learned abbots and meditating lamas are said to be in constant communication with this mystic fraternity that guides the destinies of the Buddhist world. A Western observer is apt to belittle the

**Daily Telegraph* (Sydney), 16 January 1959, as reported by Peter Gladwin.

importance of this name or to relegate the voluminous literature about Shambhala and the still vaster oral tradition, into the class of folklore or mythology; but those who have studied both literary and popular Buddhism know the terrific force that this name possesses among the masses of Buddhists of higher Asia.[40]

In another serious book, issued in the Soviet Union under the auspices of the Academy of Sciences,[41] Dr George Roerich alludes to a text in the *Kanjour*, reputedly a manuscript received from Shambhala itself, in which it is written that for centuries the holy men of Tibet have aspired to the spiritual communion with the King of Shambhala. These pundits left writings which state that some worthy lamas 'went to Shambhala in search of knowledge of Bodhisattvas', conscious of the extreme difficulties of the path.

To show how earnest are the feelings of lamahood in regard to Shambhala, let us examine another authoritative source, the book *Tibet* written by Thubten Jigme Norbu, the elder brother of the present Dalai Lama. This interesting work edited by C. Turnbull does corroborate ancient writings of Tibet concerning the land of Shambhala situated amidst snow-capped mountains, somewhere north of Lhasa. This ancient tradition is spread as far as Mongolia. In his *Modern History of Mongolia* C. R. Bawden speaks of the popular belief in the realm of Shambhala which he has found in that country.

This abode becomes less and less legendary if consideration is given to the accounts of its life written by the Adepts themselves who dwell there. Mahatma Morya offers a sketch of one such community:

Our friend, the chemist V., wishes to occupy himself with a new analysis of rays – no one prevents him. Our friend K. wishes to improve the radio by applying new light waves – no one hinders him. Our sister P. is occupied with the social problem of a neighbouring country – no one interferes with her. Our sister U. is occupied with agri-

culture and introduces many adaptations – no one hinders her. Sister O. loves medicinal plants and problems of education – no one hampers her. Brother H. has devised a remarkable loom, and also works on the reorganisation of communities. Brother M. is occupied with historical researches. Our shoemaker writes remarkable philosophical treatises. [1-C]

This unity in diversity, a balance between personal freedom and collectivism, creates a utopia which we can only hope to imitate. In another book the Mahatma defines the purpose of his community and calls it the 'City of Science'. [1-B] 'It can be imagined what discoveries will follow in a common co-ordination of all branches of science!' he says. The tales of vehicles and flying machines which Shambhala allegedly possesses can thus be true.

With a touch of irony which is characteristic of the style of Mahatma Morya he writes: 'The geographer can be set at ease. We do occupy a definite place on the earth. The conspirator can be comforted; in various parts of the world we have a sufficient quantity of co-workers.' [1-C] Another important detail is disclosed by the same source to the effect that 'in our community one can meet many nationalities and different professions.'

The sage alludes to the presence of very ancient edifices and libraries in their retreats. These libraries are located underground in impregnable vaults to safeguard the cultural treasures not only from looters but also from geological upheavals. It would not be superfluous to mention that the Western World started building large libraries only three hundred years ago. How advanced this small centre of civilisation must be to have had these libraries for thousands of years!

If the legacy of sunken Atlantis was preserved by the survivor colonies under the rule of Shambhala, then it can hardly be doubted that further development has been taking place all the time in these closed communes in the huge mountain ridges of Asia and the Americas. Mahatma Koot

Humi's remark in a letter to Sinnett that 'you are barbarians with all your boasted civilisation' may thus be fully justified.[30]

An interesting field of inquiry comes into view. It concerns the ideology of this mysterious community for it would explain its motives and aims. 'Every diamond, every crystal. every plant and star has its own individual soul besides man and animal,' Mahatma Koot Humi writes in another letter.[30] This is very close to dialectical philosophy which considers matter as the basic source of life and consciousness. While admitting the existence of a multitude of stellar and planetary super-beings in infinite space, the venerable Mahatma clearly denies a personal God in still another letter. But it should be borne in mind that the millions of Buddhists also do not recognise a Creator or a personal deity, and in Hinduism Parabrahman is the indefinable Absolute. 'Matter we know to be eternal, because matter is Nature herself,' says the Sage of the East.[30] Some of these postulates coincide with dialectical materialism but diverge on the issue of the survival of consciousness.

The chief aim of the Brotherhood is to deliver mankind from the nightmare of superstition and to love virtue for virtue's sake rather than for a reward, state the Wise Men. The *Mahatma Letters* stress the fact that they are not atheists or agnostics but pantheists in the widest sense of the word. It is noteworthy that nowadays many scientists and thinkers are coming to an identical conclusion faced with the immensity of the universe. The ethical ideals of the initiates are summed up in these words of one of their Adepts: 'The term Universal Brotherhood is no idle phrase – it is the only secure foundation for universal morality.'[30]

Superstition, selfishness and cruelty are terrible monsters dragging man into the abyss of spiritual oblivion. They all spring from the ignorance of the unity of life. When this fact is realised, man will cease to be a destroyer. The Wise Man of the Himalayas then reveals his concept of a higher humanity 'when all will become co-workers of Nature'. Man is now

guilty of the great crime of polluting and destroying the whole planet Earth. When will he become a friend of Nature?

The concept of cosmic evolution is the basis of the Secret Doctrine. No wonder the idea of reincarnation is part of the philosophy of the Guardians of Mankind. The teaching of reincarnation was incorporated in the Ancient Mysteries. Great philosophers such as Pythagoras, Empedocles, Plato or Plotinus embraced it. Pythagoras and Empedocles actually claimed to have remembered their former lives. So did Apollonius of Tyana. Even the early Fathers of the Church such as Origen or Clement of Alexandria gave much thought to it.

One of the most poetic formulations of this doctrine of rebirth in modern times belongs to Benjamin Franklin who left the following epitaph for his grave in Philadelphia:

> The body of B. Franklin, printer, like the cover of an old book, its contents torn out, and stripped of its lettering and gilding, lies here, food for worms. But the work shall not be lost; for it will, as he believed, appear once more in a new and more elegant edition, corrected and improved by the Author.

In Christianity the belief in reincarnation was declared heretical by the Church only in the sixth century and until then even the Fathers of the Church had entertained it. In Asia even the concept of reincarnation is part of the national consciousness, whether it is Burma, India or Japan.

The philosophy of cosmic evolution – of the ceaseless rise of intelligence and consciousness in the infinite universe, creates a picture of an hierarchical ladder of superhuman life systems. Its realisation should implant a sense of responsibility to lower forms of life. From the fundamental teaching of the unity of cosmic life springs forth the Doctrine of the Heart with its commandment of an all-embracing love for all nature. Needless to say, this attitude is very far from the anthropocentric and egocentric behaviour of man on this planet.

The psychology of our Elder Brothers is immensely more comprehensive than our own. Man's interests circle around man. The Arhats regard man merely as a link in infinite cosmic evolution in which there are lower as well as higher forms. For millions of years our planet has existed without a single *Homo sapiens*. It is a terrible thought for most human beings, who do not have this vision of universal life, that the earth can exist without them.

The enormous tasks of the Brotherhood of Shambhala can hardly be imagined. Its Arhats are more like soldiers in their battle against ignorance, darkness and egoism rather than chanters of sacred hymns. Before them lies the static mass of mankind which has to be moulded into beautiful forms by the law of evolution. They employ a positive approach by inspiring ideals in all creative fields – art, science, religion, music or sociology.

All great human cultural and scientific achievements, having the common good at heart, have been inspired or assisted by the cosmic minds. However, to place lofty ideals before mankind is less difficult than to dispel the stupor of apathetic brains or bad taste and wrong values. That is the most painful of all problems – to clear a vision clouded by prejudice and misjudgment.

The planetary guardians have a definite programme which is in accord with the goals to be achieved in this particular evolutionary cycle. Perhaps the German thinker Nietzsche was right when he said: 'Away from rulers and rid of all bonds live the highest men; and in the rulers they have their instruments.'

The problems of the Hierarchy of Light are intensely more complicated than those of any government in the world today. Dealing with frequencies unknown to our science, among its Titanic tasks lies the observation and partial neutralisation of the negative mental aura of the earth which surrounds this planet, containing all the accumulated thought emissions from the beginning of history. It is needless to stress that the quality of this radiation is extremely low. In

this force-field are still heard the curses of the wounded and dying of all the brutal wars mankind has ever fought. The vibrations of a higher spiritual nature are not sufficient to counterbalance the negative ones. Mother Nature's memory, termed Akasa in ancient Indian books, records everything that happens, and it cannot be obliterated. The sight of this shell around the earth is a horrifying one. Mankind alone can neutralise the dark clouds of thought vibrations which it has produced. The guardians of the planet are asking us not to add more filth and blood to a very sick planet.

Those who find these conclusions disputable should study the latest scientific research on the sensitivity of plants to human thought. If a flower can wither from anger, cannot the whole planet become ill from hatred emanated on a global scale?

The esoteric science of the East speaks of a collision of Kamaduro, the subterranean fire, with the Cosmic Fire, which can create devastating geological cataclysms if the two fires are not balanced. The Roerichs have seen instruments for measuring the pressure of Fires in one of the laboratories of Shambhala. It is the psychic energy which can and should purify the aura of the planet covered by the clouds of these emanations of hatred, selfishness, greed and passion.

The Arhats believe that man can become the exploder of this planet without a nuclear chain reaction. Only the neutralisation of negative thought currents and clouds by global emissions of peace and love can dispel the unhealthy condition of the earth. If mankind could spend a few minutes daily in a synchronised meditation on peace and brotherhood, the danger of a catastrophe would recede.

Many co-workers of the Arhats are now more concerned with the integrity of this planet than with the continuance of the human race because it took Mother Nature about 5,000 million years to build the earth and only a few brief million years to produce man. One of these associates, Brahma Jyoti of Delhi, has been in constant contact with the super-beings in the Himalayas who control the world by the power of

thought.* She considers the collective Karma of mankind so bad that only a clean sweep of half of the world's population could clear the air of poisonous vibrations and protect the planet. The people of India, especially erudite Brahmins, earnestly believe in the existence of the Great Rishis, the wise Guardians of mankind, who like lightning conductors draw away from humanity much of the wrath of Nemesis. But even they cannot achieve the impossible.

In this Kali Yuga, the dark age, the forces of evil thrive in metropolitan cities where they are very successfully degrading man to the level of the beast. They are responsible for the polluted mental atmosphere of which the Indian mystic speaks. It is apparent from the above that the problems confronting the Adepts are planetary in scope.

It is easy to understand the scepticism of an intelligent reader who might be baffled by the thought of how a very ancient community of scientists and philanthropists has evaded the attention of explorers. But it should be realised that no explorer will ever discover this closed community unless he is attuned to the minds dwelling therein and knows of their selfless activities.

On the other hand, the historian has considerable data to work upon and this book presents evidence showing the reality of this colony. When a very old cache of scientific artefacts is found under the Sphinx and the pyramids of Giza before the close of this century, a question will arise – who has hidden these exhibits? Then the presence of scientists in protohistory will be established and the idea of their uninterrupted existence in secret centres will certainly be given serious consideration.

The tradition of hidden treasures is strong in Asia. The pillar of Tibetan Buddhism, Padma Sumbhava, promised: 'Hidden treasures will be found one after another when needed for the advancement of mankind.'[59] In the ancient saga of Ghessar Khan it is said: 'I have many treasures but

*A. Marshall, *Hunting the Guru in India*, London, 1963.

only upon the appointed day may I bestow them upon my people – the true wealth shall come only with the people of Northern Shambhala.'[42]

In the nineteenth century the Venerable Arhat Djwal Kul gave Madame Blavatsky a brush painting of an ashram [sanctuary] of the Masters in southern Tibet showing entrances to a subterranean museum which depicts the evolution of mankind on this planet in the course of millions of years. On the left side of the picture Mahatma Morya is seen on horseback while Mahatma Djwal Kul himself is standing in a stream. Though it is most unlikely that our scholars would be allowed to examine this particular museum which is used mainly for the instruction of Eastern and Western students in arcane science, they will get access to the Egyptian underground storehouse and what they see there will be more than enough to stun them.

The remarks of Professor Nicholas Roerich to a lama in Tibet suggests his first-hand knowledge of Shambhala:

> We know that some high lamas went to Shambhala, how along their way they saw the customary physical things. Moreover, we ourselves have seen a white frontier post of one of the three posts of Shambhala.[45]

Can such statements be made of a legendary place?

During the exploration of Central Asia it was hinted to Roerich and his son by a learned lama that there were hidden corridors under the Potala* in Lhasa, and that under the main temple existed a grotto with a pond, open only to the highest initiated lamas. All these secret places are connected with the mystery of Shambhala.

On another occasion a distinguished lama from Kumbum Monastery met Nicholas Roerich in northern Tibet and greeted him with the sign of Shambhala. Kumbum was the place where Tsong-Khapa had come from to reform Buddhism in Tibet and build the gigantic Tashi Lhunpe Lamasery, the fortress of Tibetan Yoga.

*The skyscraper-like citadel of the Dalai Lama.

At another time Nicholas Roerich saw a Tibetan book wholly dedicated to the prayers to Shambhala, edited by the Panchen Lama. Asia has been acutely conscious of the verity of Northern Shambhala for long centuries. 'The Lord of Shambhala lives and breathes in the heart of the sun,' wrote a Himalayan Mahatma.

If all the scanty pieces of information concerning Shambhala were collected together, a clear pattern would emerge showing the actual existence of this abode of superior beings to whom space and time are no obstacles. These allusions are faint yet their significance is powerful. This inaudibility is responsible for the difficulty in finding the full truth about Shambhala, the City of the Bodhisattvas. This is further handicapped by the unwillingness of lamaist sages to discuss the mystery which is one of the most sacred traditions of esoteric Buddhism.

In the 1920s Mongol cavalrymen in Urga, or Ulan Bator, Mongolia, could be heard singing a martial song about the War of Northern Shambhala. When Roerich presented his canvas *Rigden Jyepo, Ruler of Shambhala*, to the government of Mongolia, it was received with great appreciation and even a suggestion to build a special temple for the painting. Although myths are known to have influenced nations, do not these points add more substance to the widely accepted belief of Asia?

In the past a Dalai Lama* travelled all the way from Lhasa to Mongolia. At one place on the route people and animals in the caravan began to tremble for no apparent reason. But the Dalai Lama explained the phenomenon by saying that the party was crossing the forbidden zone of Shambhala whose psychic vibration was too high for the travellers.[42]

Even Europeans are reputed to have reached Shambhala. In the 1860s a scholar and member of a national geographical society visited India. Upon his return to Europe he

*The spiritual and political ruler of Tibet.

attended a court ceremony and then went back to the East where he disappeared. Did he receive a passport to Shambhala from the Panchen Lama of the Tashi Lhunpo Monastery near Shigatse?[42]

All these reports may not be strong enough to establish the truthfulness of the story of Northern Shambhala but they certainly add more shape and colour to a dim image of a domain whose actual existence has been known only to the initiates of the East and the West.

The abbot of the famous Wu Tai Shan Monastery in China was known to have written *The Red Path to Shambhala* of which there is no extant translation in any foreign language.[42] The most learned lamas of the Moruling Lamasery in Lhasa used to make regular excursions to a retreat in the Himalayas from which some never returned.

The circumstances involving Shambhala, recounted here, are diverse and cover different localities and people – Mongolia, Tibet, India and China. The scope of Shambhala's influence is evidently vast, and its age most ancient. This alone should provide a concrete frame to this tradition. A spurious folk tale is not likely to possess so many realistic features as this belief. The ensuing chapters will offer historical data pointing to the factuality of the City of Wisdom.

SIBERIA
ALTAI
Nabarabanchi
Ulan Bator (Urga)
Hailar
Harbin
MANCHURIA
TIEN SHAN
Urumchi
MONGOLIA
Turfan
Kashgar
SINKIANG
TAKLA MAKAN
GOBI
Lob Nor
Kalgan
Peking
Khotan
ALTYN TAGH
NAN SHAN
TSAIDAM
KARAKORAM
KUN LUN
CHANG TANG
CHINGHAI
Kumbum
Lanchow
KANSU
Kulu
Gartok
TIBET
CHINA
Jyekundo
Kyantse
Manasarowar
HIMALAYAS
Shigatse
Lhasa
SZECHWAN
Shanghai
PACIFIC
INDIA
SIKKIM
TSAN PO
Darjeeling
BRAHMAPUTRA

4 Across Asia

A study of the reports of explorers makes the contours of the Abode of the Wise Men quite definite. In September 1935, I had the great privilege to meet Nicholas Roerich in Shanghai upon his return from an expedition in Central Asia. He told me about the Gobi. A sea of black gravel stretched beyond the horizon. The scorching heat from the blinding sun was unbearable during the day and frost covered the ground during the night. It was almost like a trip across the terrain of the moon. At dusk they could see the Milky Way. When it got dark, the stars shone like lamps in the black sky because of the dryness and clarity of the atmosphere. But there were days when a wall of dust rose in the air and covered the world like a blanket. Through this blanket the sun appeared to be a red ball. When the dust storm arrived animals and men became frightened.

The explorer had travelled for thousands of kilometres and finally completed his scientific work. He came back to civilisation and told of his experiences to a disbelieving audience. In some ways these people had a right to disbelieve because he had come from another world, and anything new, strange and unknown is always doubted.

There was a case of a sudden appearance of an exquisite perfume, as if from temple incense, right in the heart of the Gobi with the stony desert extending for hundreds of kilometres in all directions. Not a single temple or hut was in sight and yet all the members of the expedition experienced the scent in their nostrils at the same time. This had happened on several occasions and there was absolutely nothing to explain it, Roerich said.

The celebrated orientalist Alexandra David-Neel relates a

curious episode which took place in the town of Jyekundo, in eastern Tibet, in a very desolate district.[13] There she met a bard who had the strange reputation of occasionally disappearing into a snow-capped mountain region where no villages existed, and where one could easily starve or freeze. Inevitably he would come back and, in reply to curious questions, say that he had seen 'gods' in the mountains. So one day Madame David-Neel half-seriously asked the bard to present a small gift to the Ruler of the Mountains, a bunch of Chinese paper flowers.

After his next trip to the king of the mysterious domain the Tibetan brought the French savant a beautiful blue flower, that blooms in southern Tibet in July, as a souvenir from the Guardian of the Mountains. In Jyekundo it was over 20 degrees below zero, the river was covered with a layer of ice six feet deep, and the ground was also frozen. 'Where did he get it from?' asked David-Neel. So after all, there may be hidden warm valleys even in that region with its Arctic climate, and one of these valleys may be sheltering the colony of the Magi.

The explorers Prjevalsky and Francke mentioned in their travel diaries the strange behaviour of natives who could not be forced to enter certain districts. A Russian member of Roerich's expedition told me that their group had the same experience in the depths of Asia, and for no apparent reason the Tibetans, Mongols and Chinese refused to go further at one spot in northern Tibet. He himself admitted that he could not understand why he did not feel like riding any further – it was weird and inexplicable.

Yet Nicholas Roerich went into that territory on a pony. He remained absent for a few days and, when he returned, the Asiatics prostrated themselves at his feet exclaiming that he was a 'god' for no man could have penetrated the frontier of Shambhala without divine credentials. This is a strange story but only one of many similar tales which I have heard in China. An incident took place there in the early 1930s which is unknown in the West. An American official on a

government assignment on behalf of the United States was very warmly received by the lamas in Mongolia. He was really bound for the Kingdom of Kuan Yin to which he had gained entry because of his lofty mind and sincere interest in the lore of Asia. It is doubtful if even a single line about his soul-shaking experience was included in his report to Washington.

Across the vast open spaces of Asia, over her deserts and mountains, pilgrims tread to the Fountain of Wisdom. Who can count their number or tell their names? Naught will they say of their journeys and meetings with the Wise Men of the East. Roerich came across such pilgrims. 'Behind that mountain live holy men who are saving humanity through wisdom; many tried to see them but failed – somehow as soon as they go over the ridge, they lose their way,' heard Nicholas Roerich in Sinkiang, north of the Karakoram Range. A native guide told him in the Karakoram Pass of huge vaults inside the mountains where treasures had been stored from the beginning of history. He also indicated that tall white people had been seen disappearing into those rock galleries.

In Turfan, Sinkiang, the Roerich Expedition listened to tales of a tall dark woman with an earnest expression on her face who had come out of the deep caverns to help the needy, instilling respect even in men in that Mohammedan town of China. Stories of riders vanishing with torches into the subterranean passages were also mentioned.[42]

'Verily, verily the people of Shambhala at times emerge into the world; they meet the earthly co-workers of Shambhala, for the sake of humanity they send out precious gifts, remarkable relics,' confided a lama to Roerich. Then he was told of the sudden appearance of Rigden Jyope, the Ruler of Shambhala, in certain monasteries. When the King entered a temple, all the candles were lit by themselves.

There was one such manifestation at the monastery of Narabanchi Kur'in western Mongolia in 1890. On a winter night several horsemen rode into the monastery and de-

manded that all the lamas be assembled in the temple. Then a stranger mounted the abbot's throne and removed his hood. Immediately the lamas beheld the radiant face of the Ruler of Shambhala himself. He pronounced a prayer, blessed the monks and gave an ominous prophecy. After this the Ruler and his companions vanished.[36] Dr F. Ossendowski had an astonishing experience at this very monastery in 1920. As he was talking to the Hutuktu, the chief lama, the latter said: 'I have a feeling that you are troubled about those whom you love and I want to pray for them.' The Polish savant, escaping from Russia, had left his family behind and was deeply concerned about it.

'Look at the dark space behind the statue of Buddha and he will show your beloved to you,' said the abbot. Suddenly Dr Ossendowski and his companions saw threads of smoke or steam floating in the air and this mist soon formed distinct objects and people. He saw his wife in every detail, including the pattern of her dress, and other members of his family in the distant city where they lived.[36]

'Lama, tell me if you have personally seen Rigden Jyepo?' once asked Professor Roerich.

'No, I have not seen the Ruler in the flesh but I have heard his voice. And during the winter while the frost lay over the mountains, a rose, a flower from the far-off valley was his gift to me,' replied the monk.

In the dark of night Nicholas Roerich saw flashes and pillars of light in the sky. There could have been no Aurora Borealis in the Trans-Himalayas nor electric lighting on that clear starry night. What was it? 'These are the rays from the Tower of Shambhala,' answered the lamas, explaining that the beams came from a stone on the tower, glowing like a diamond.

It would be fitting to elaborate on the story of this stone as its reality has been well established in Lamaism. It bears the name of Chintamani in Sanskrit, and Norbu Rinpoch in Tibetan.[59] The main mass of this stone rests inside the Tower of Shambhala. The most astonishing feature of this

tradition is that this stone is thought to have been brought to earth by a space messenger.

In Tibet it is commonly held that during the reign of King Tho-tho-ri Nyan-tsan, in the year AD 331, a chest fell from the sky with four sacred objects, among which was this Chintamani stone. Tibetan lore describes a 'winged horse', or Lung-ta, which carried this jewel on its back. Artistic paintings perpetuate this legend of Pegasus with the Precious Stone. Many years after the discovery of the casket, five strangers suddenly appeared before the King to explain to him the proper use of the articles. After carrying out their task they hastily left. Did they come from Shambhala?

Fabulous accounts concerning flights of Tibetan kings and saints on the horse Lung-ta over enormous distances have been circulating in Tibet for centuries. Lung-ta is defined as a messenger of the gods and attributed the power to traverse the entire universe. Is this flying horse an allegory of a space ship?

More fantastic revelations are to come. In the version which I heard from Professor Roerich, the stone Chintamani is alleged to have been brought to earth by a space voyager. The mineral is from another world, from one of the solar systems in the constellation of Orion, probably Sirius, which is nine light-years away. No wonder it is alluded to in folklore as the Treasure of the World.

Fantasy? Yet should a nuclear holocaust destroy our civilisation, would the descendants of survivors believe in future ages that rocks from the moon were brought to earth by American astronauts? Myths alone will preserve this knowledge.

The 'inner heat', or radiation, of the Chintamani stone is described to be 'mightier than radium' but on a totally different frequency because it is highly sensitive to mental vibrations. Ancient chronicles of Asia claim that the divine messenger from the heavens gave a fragment of the stone to Emperor Tazlavoo of Atlantis.[46]

Since the most remote times the large block has been kept

in the Tower of Shambhala but smaller particles are sometimes taken to certain parts of the world whenever a new era is approaching, or a new centre of civilisation is to be founded. However, the smaller pieces of Chintamani are 'en rapport' with the main mass in Asia.

One such fragment has been described as being the size of a small finger in the shape of a fruit or heart, shiny grey in colour with four unknown hieroglyphs inscribed upon it. It is said that when the stone becomes dark, the clouds gather. Blood is shed when it feels heavy. When the stone creaks, the enemy approaches. When fire shoots up from the stone, the world will be in upheaval. But when a star shines over the stone, peace and prosperity will come.[46]

The Bogdo Gheghen, the Lamaist Pontiff of Urga, Mongolia, which sheltered as many as sixty thousand lamas in the early 1920s, cited a story to Dr Ferdinand Ossendowski from an ancient chronicle:

> When Gushi Khan, the chief of all the Olets* and Kalmucks† finished the war with the Red Caps in Tibet, he carried out with him the miraculous 'black stone' sent to the Dalai Lama by the King of the World.[36]

According to this account the stone remained in Urga (or Ulan Bator) for some time. This had been a fortunate period for Mongolia, until the sacred stone disappeared. The monks related that the Priest-Kings of Mongolia, most of them Tibetans, had been able to prognosticate the future by the use of the Norbu Rinpoch stone. Signs and letters had appeared on its surface which the high lamas read. These were prophecies for whole nations.

The occult tradition of Asia alleges that many kings and leaders have possessed this magic stone in former historical epochs. Akbar of India, Solomon of Judea and an emperor of China are mentioned in the list of their temporary users. This

*A Mongol tribe of Central Asia.
†A Mongol tribe of Russia.

small fragment of the Cosmic Stone was last sent to Europe to aid in the establishment of the League of Nations which, though ending in failure, was so desirable after the hideous First World War.[46]

From Europe it was returned to Shambhala by Nicholas Roerich in the late 1920s. 'We affirm to understand the predestined carriers of the Stone who go homewards,' says a legend of the East.[46] A verse of Nicholas Roerich's confirms this account of the return of Chintamani to Shambhala during his arduous expedition through Central Asia, even mentioning the names of his Chinese and Tibetan porters:

> Foo, Lo, Ho, carry the Stone
> Yenno, Guyo, Dja,
> Hurry with help!*

The few persons who have been privileged to feel its radiation all testify to a powerful influx of cosmic energies and a transformation of consciousness which the stone produces.

Roerich's painting *Chintamani* depicts a pony with a chest on its back, surrounded by a radiance. Inside the chest is the stone on its way to the Tower of Shambhala as the pony is taking it into a ravine with giant rocks. The guards of the Roerich Expedition had instructions to protect the treasure chest. In spite of bandits and severe frost killing pack animals, the stone was safely returned to its source. 'As a diamond glows the light on the Tower of the Lord of Shambhala,' says an Eastern book. The story of a stone brought to earth from a far-off world is fantastic, indeed. And so are the tales of Tibet and Mongolia regarding beings on distant stars, circulated long before our Space Age.

Dr Ossendowski describes in his book how lama teachers bring about a state of suspended animation in their pupils, immerse them in herb compounds, process them in such a way that the flesh hardens without destroying the tissues, and

*N. Roerich, *Flame in Chalice*, New York, 1929.

then wrap them up like Egyptian mummies. After this the petrified young lamas are made weightless by the psychic power of the initiated priest and projected into the sky at a tremendous velocity. In that state the disciples feel no cold and require no oxygen yet they are able to remember everything they observe. Thus in that condition they travel to other planets and then return to earth, years later. When they come back to life, the lamas describe what they saw in other worlds.

Alexandra David-Neel watched her first 'sky-walking lama' in the Chang Tang uplands of Tibet. She observed a lama travelling by giant leaps and bouncing from the ground like a ball. He had wide-open eyes fixed on some far-distant target high up in space and was utterly unaware of the French explorer's party. Likewise she alluded to incidents of the lamas becoming suddenly invisible or, on the contrary, appearing out of nowhere.

One of the paintings of Nicholas Roerich is a cryptogram. The name of this work is *Rigden Jyepo, Ruler of Shambhala*, and it depicts a landscape of a sandy valley with sharply rising rocky mountains – a typical Tsaidam scene.* Inside a cavern is shown a fiery Buddha-like figure who is giving orders to mounted messengers standing before him. If the painting is put on the right-hand edge, one can discern the bearded profile of Roerich in the contour of the mountains in the upper left-hand corner of the picture. Moreover, in the rock formations, in the centre of the composition, one can make out the outline of a rocket or fuselage of a wingless aircraft aimed at the sky. Is this painting a cryptogram which reads: 'Roerich has flown in this craft'?

This supposition is confirmed by the words of Mahatma Morya in the conclusion to *Agni Yoga*: 'The streams of this Fire were seared upon the Stone in its great flight before the face of the sun.' If this is a reference to the Chintamani stone,

*Beautiful reproductions of Nicholas Roerich's paintings can be ordered from the Roerich Museum, 319 West 107th Street, New York, NY 10025.

are we given to understand that Nicholas Roerich made a space trip towards the inner planets and the sun? Did Lung-ta, the Pegasus of Tibet, take Roerich on this inter-planetary voyage?

While we are on the subject of other-world artefacts, another marvellous tale from Tibet should be heard. Tibetans believe that a long time ago a rod fell down from the heavens near Sera Monastery in Lhasa. This golden sceptre, or Dorje, has been preserved at the monastery for centuries and, in fact, the Dalai Lama has the title of the Holder of the Thunderbolt, as to the Dorje is attributed the power of casting thunderbolts. It is rumoured that brilliant radiance emanates from the rod during special religious ceremonies. The Dorje has a short handle and lotus buds at each end. Silver, brass and iron replicas of the original rod can be found in most Tibetan lamaseries. Although the Dorje has been thought to be an electrical instrument of some kind with the two balls acting as cathode and anode, the High Lamas refute this speculation. So it may be operated by an unknown force and controlled by the mind of a trained Buddhist yogi.

Certain sources intimate that the most powerful Dorje on earth is in the hands of the Lord of Shambhala. This sceptre is described to be a metallic rod with two large diamond globes. Like the Chintamani this Grand Dorje is capable of focusing and manipulating potent cosmic forces.

Although the time for the great revelations of Ancient Science and the actual coming of the Masters of the East has not yet arrived, it would be interesting to give an account of their appearances in Tibet at the great Tashi Lhunpo monastery before the Chinese occupation of the country. Dr Seike Wada, who studied there, presents his reminiscences in an article in an American publication:

> The Masters had no particular schedule for their appearances. Sometimes they would come and discourse to all the students and at other times their teachings would be confined to the advanced disciples or a single individual.

Among the better-known Masters to Western students of occultism, Dr Wada saw Master Koot Humi, Morya and Djwal Khul. The moments spent at the feet of these Masters were the highlights of the spiritual life in the monastery.*

It should be noted here that before the 1930s groups of lamas, named Kut-hum-pas, were not infrequently seen in the Tsang Po Valley of Tibet. They were lama-pupils of Arhat Koot Humi.

The superiority of the Secret Doctrine will be established once and for all when its Adepts release convincing evidence concerning the unknown history of mankind. Their great libraries and museums, constructed underground, are secure and the entrances concealed. A century ago Helena Blavatsky said that there was little fear that anyone would discover them 'even should several armies invade the sandy wastes'. In fact, thousands of soldiers and workers have already penetrated the territory of Shambhala and are busy building oil derricks in Tsaidam. But this was expected long ago.

What is the secret of this community of cosmic culture? Kindness, mutual respect, intelligent living, careful planning, hierarchical discipline, selflessness and common aspiration to collaborate with Mother Nature. The interests of this erudite fraternity embrace science, philosophy, religion, art and music in the widest possible arc of a cultural achievement. It is by no means a loafers' paradise or a sleepy Shangri-La. It is the hub of mankind which has for ages fought ignorance in a gallant way, sacrificing many of its noblest members. The true history of these Martyrs for Truth has never been written.

In a group based on co-operation, discipline, brotherly love and philosophic idealism, there can be no dissension, but merely differences of opinion, for Shambhala is a synonym for harmony.

**Cosmic Star*, Los Angeles, November/December, 1964.

In conclusion an essential point should be examined – the last amalgamation of Shambhalan communities which took place in Tibet under the direction of Tsong-Khapa in the fourteenth century. He carried out this project from the Tashi Lhunpe Lamasery near Shigatse. This momentous event was thus described by A. P. Sinnett:

> From time immemorial there had been a certain secret region in Tibet, which to this day is quite unknown to and unapproachable by any but initiated persons, and as inaccessible to the ordinary people of the country as to any others, in which Adepts have always congregated. Much more than they are at present, were the Mahatmas in former times distributed about the world. The progress of civilisation, engendering the magnetism they find so trying, had, however, by the date with which we are now dealing – the fourteenth century – already given rise to a very general movement towards Tibet on the part of the previously dissociated occultists.[52]

While few Tibetan lamas are aware of the tangible character of Northern Shambhala and the dependence of their highest pundits upon this oasis of the Bodhisattvas, the most virtuous and learned among them preserve a secret science which is presumed to be a legacy of Shambhala itself. Its name is Kalachakra, the Time Wheel, and this is the topic of the next chapter.

5 Kalachakra, The Science of the Bodhisattvas

Even though artefacts from Shambhala are not on display in our museums, the Tibetan scriptures *Kanjour* and *Tanjour* include texts allegedly copied from Shambhalan manuscripts.[41] Also, messengers with missions to the outside world have been dispatched by Northern Shambhala in the course of history. These two facts support the authenticity of a cultural and scientific centre hidden in an isolated area of the globe.

These texts of Tibet also speak of the science of Kalachakra veiled in symbols and allegories which none but the initiated lamas are able to understand. It is believed in Tibetan Buddhism that the knowledge of the Kalachakra opens the door to perception of the secret realm of the Bodhisattvas, the beings who have completed their evolution on earth and are assisting mankind.

The Tashi Lhunpo Monastery near Shigatse, and the Kumbum Lamasery in north-eastern Tibet, had special Kalachakra colleges before the introduction of socialism in China. Many of the greater monastic establishments in Tibet and Mongolia maintained tutors for teaching the Kalachakra discipline. To be admitted to a Kalachakra college the monk had to spend several years in a lamasery and possess the reputation for a strict ascetic life. After that he was recommended by his abbot for entrance to the Kalachakra school. Only the most able, intelligent and saintly among the lamas succeeded in being enrolled as pupils of these secret colleges.

While most of the candidates were Yellow Cap lamas* of the Reformed Buddhism of Tsong-Khapa which, in principle,

*Celibate monks as opposed to Red Caps who may marry. However, Red Cap lamas have produced hermits and saints.

objects to tantric* magic, the Kalachakra has been held in high esteem by these eminent lamas. History confirms that Tsong-Khapa himself was a master of the Kalachakra.

The course in Kalachakra begins with astronomy, astrology and Sanskrit. In view of the clouded symbolism of the written expositions of the system, the key to which can only be communicated by an Adept, the true teachings of the Kalachakra have never been made public or translated into Western languages even in their cryptographical form. Nevertheless, some facts concerning its history in Tibet and Mongolia are available for study from such sources as the fifteenth century *Blue Annals* or the *Kalachakra Commentary* written by Bu-ston Rinchen-grub at the Tashi Lhunpo in 1322. Much earlier works by Ra-lotsawa, composed in the eleventh century, also exist.†

The main purpose of enlarging upon the subject of Kalachakra is to demonstrate the concrete nature of Shambhala where the doctrine traditionally originated. An authority on Tibetan writings, Dr George Roerich, made a significant statement in one of his works regarding the connection of the Kalachakra with Shambhala:

> The whole question of the Kalachakran system is closely interwoven with the problem of the Realm of Shambhala, a mystical region from where the Kalachakran system was brought to India in the second half of the tenth century, and the problem of the origin of the Tibetan sexagenary cycle.[41]

According to Dr Roerich, the search for the Kingdom of Shambhala and the spiritual communion with its Ruler has been the ultimate aim of all devotees of the Kalachakra. These illumined monks have produced works describing the road to Shambhala (*Shamhala lam-yig*) where geographical

*A belief in the invisible powers of the universe, benevolent or malevolent, creative or destructive, controlling life and death, which can be propitiated by magical rites.

†Translated by Dr E. Obermiller, Heidelberg, 1931.

indications are blended with instruction as to spiritual prerequisites for entering the Sphere of Shambhala.

The Tibetan sacred literature is replete with accounts of the origination of the Kalachakra doctrine. All the versions agree that Kalachakra was first taught by the Buddha upon his enlightenment at the great stupa [sacred monument] of Sri-Dhanyakataka in Madras Province. At that time Suchandra, the King of Shambhala, suddenly appeared, accompanied by a multitude of divine beings.

The ancient writings of Tibet, such as those of Ra-letsawa who lived about nine hundred years ago, pour light on the aims and history of the Doctrine of the Wheel of Time and its origin. An extract from one of his manuscripts will facilitate the realisation of the tangible nature of the Shambhala tradition:

> The Adepts of the Kalachakra Doctrine, renowned in the Science of the Bodhisattvas, lived in India. At that time the pundit Tsilu, the great teacher, possessing profound knowledge of all the Pitakas [compilations], was born in Orissa. Those who desire to attain Buddhahood in one life should study the *Mantrayana** and especially the Science of the Bodhisattvas [Kalachakra]. The teacher Tsilu learned that this science was preserved in Shambhala. Tsilu, travelling slowly, ascended the summit of a mountain and there met with a stranger. The man asked him: 'Where are you going?' Tsilu answered: 'To Shambhala in search of the knowledge of the Bodhisattvas.' 'The road there is extremely difficult,' said the stranger, 'if you are eager to learn, you can acquire this knowledge even here.' The pundit Tsilu then recognised in the stranger an incarnation of Manjushri† [a Bodhisattva] and prostrating himself, offered him a mandala [a circular diagram]. The stranger bestowed upon him all the secret precepts of the

*Knowledge of the occult words of power.

†Manjushri or Wen Shu lived in Wu Tai Shan, China which still has a monastery dedicated to him.

commentaries of the Book of Power. After this Tsilu proceeded to eastern India and preached Kalachakra Doctrine to the pundit Acharya-deva, born in Barendra, who equalled his predecessors in learning and had fully disciplined his mind. Some say he had visions of the goddess Tara and whatever he desired was granted to him. Instructed by the White Tara, he proceeded to Shambhala.[41]

This eleventh-century record shows that the belief in Shambhala has been cherished by Tibetans for many a century.

Somanatha, a Kashmiri Brahmin, brought the Kalachakra to Tibet in the year 1026. He is also credited with the introduction into Tibet of the sexagenary calendrical system of the twelve animals and five elements.* Of special interest is the fact that the Tibetan-Chinese twelve-year cycles are scientifically based upon the revolution of the planet Jupiter around the sun in 11.86 years.[61] It is highly significant that the Tibetan calendar begins with the year of the introduction of the Kalachakra into Tibet (AD 1026) which opened the so-called Rabjyong Era. Thus, for instance, 1975 is 949 in Tibetan chronology. This circumstance stresses the tremendous importance of the Kalachakra in Tibetan culture.

The tenth book of the *Blue Annals*, composed by Gos Lotsaba Gzonnu-dpal with the date of 1476–78, is entirely devoted to the dissemination of the Kalachakra in Tibet. While very little is known about the doctrine itself because of its esoteric character, historical works such as the *Blue Annals* give a hint as to the composition of the Kalachakra tenets.

Book I of the *Blue Annals* sets high goals for Buddhist aspirants:

*Each year bears the name of one of the following animals: Mouse, Ox, Tiger, Hare, Dragon, Serpent, Horse, Sheep, Monkey, Bird, Dog and Hog, which combined with Wood, Fire, Earth, Iron and Water produce a cycle of sixty years. Thus 1977 is the Year of the Fire Serpent. The Tibetan year begins with the new moon in February.

I salute that which is to be intuited, transcendental, inconceivable, which causes the source of joy of wise men to spread in the midst of a resplendent assembly, serene, manifested to some the wheel of the Doctrine of Supreme Enlightenment, understood by yogis endowed with the highest serenity, difficult of perception, hard to be investigated, all-pervading, causeless.[41]

The tenth book of the *Blue Annals* gives the following instruction of a teacher of Kalachakra to his disciple: 'Now you should assume a posture like me and keep your mind free from thoughts.' The ancient book mentions two stages of meditation – clearness and steadiness. It speaks of the correspondences between the sun, moon and stars and the nerve centres of the body, or chakras. In another paragraph it is said that 'Wisdom comes to one who is able to control the breath,' and alludes to the 'House of Kundala aflame with Inner Heat', or to the kundalini at the base of the spine. 'Then my illusory body, consumed by shining flames, I threw away as a snake its skin,' says the text. This evidently implies psychic projection or the separation of consciousness from the body.

Speaking of a teacher of Kalachakra, the writing indicates that 'he practised meditation and gained the faculty of composing new mantras*, he taught the Kalachakra and had many disciples, and died at the age of eighty in the year of the Wood Horse (AD 1282).' In another place the book describes the yogic discipline: 'He practised meditation, observing periods of three years, three half-months and three days, according to the Yoga method advocated in the Kalachakra, during which period the organism is believed to undergo a complete change.' The text mentions such occult technicalities as the use of mirrors by students for obtaining visions and the attainment of cosmic consciousness. It also describes numerous manifestations of occult powers by the great Adepts of the Kalachakra.

*Words of power.

The life story of the monk Grags-pa Sen-ge includes an episode of flames assuming the form of precious stones. He passed away at the age of eighty-nine in the year 1343. At the cremation his remains miraculously took the shape of Buddhist relics.

The biography of Vanaratna relates various supernatural phenomena such as showers of flowers, streams of white water pouring from above, and even rainbows inside his abode. He died in 1468 of his own freewill, sitting in a yogic posture on his mat in an erect position. As his body was being cremated, the whole country of Nepal was covered by a canopy of unusual rainbows in the sky.

Another Kalachakra Adept, Bon-don Rinpoche, is known to have experienced a miracle in the twelfth century when during a consecration ceremony the flames from candles grew into fiery diagrams and symbols. His story ends with a significant sentence: 'At the age of fifty-one he proceeded to Shambhala.'

The physical and telepathic contacts of certain Kalachakra masters with Shambhala can be gleaned from the *Blue Annals*. For instance, the scripture recounts this about the hermit Kalachakra-pada:

> He was learned in the five branches of knowledge; he was blessed by the Venerable Tara whose face he saw clearly. The Venerable One once told him: 'In Northern Shambhala there exist many tantras* and commentaries taught and prophesied by the Buddha, go in search of them and listen to them!' He then thought of going there. Again some said that when he decided to proceed to Shambhala and was preparing for the journey, he visited Shambhala in his vision and obtained the doctrines of Arya Avalokitesvara himself. This last statement should be accepted.[41]

*Formulas of initiation.

All these allusions to Tara and the Kalachakra are of vital importance in the context of a future chapter, 'Temple Dialogues'.

Nicholas Roerich witnessed an unusual phenomenon which was undoubtedly a demonstration of the Kalachakra. One day in the early 1920s he was travelling in a car with several companions on the road between Darjeeling and Ghum in the Himalayas. I have been on that mountain road myself.

Roerich relates that their driver suddenly slowed down as a palanquin, carried by four men, appeared on the road.[42] When the car stopped to let it pass by, they watched the lama in the sedan chair. He wore a yellow and red robe, a crown on his head and his hair was black and long. He also had a small black beard which is seldom worn by lamas. The distinguished-looking lama smiled and nodded a few times as he turned his face towards Roerich's party in the car. The car continued on its way but the passengers looked back to have another glance at the strange lama in the litter.

When Professor Roerich made enquiries about the mysterious lama, he was told that only the Dalai Lama and the Panchen Lama were borne in palanquins, and the crown was worn exclusively in temples. 'You must have seen a lama from Shambhala!' responded the Ghum monks.

Rainmaking performed by the Oracle of Lhasa could also be a manifestation of the Kalachakra. This marvel has been described by Heinrich Harrer in his work *Seven Years in Tibet*. The lama fell into a trance chanting high-pitched incantations. As Harrer says, 'whether one believes in miracles or looks for a logical explanation, the fact is that soon after this drama is enacted, it always does rain.'

To conclude this chapter on a personal note I would like once more to allude to His Holiness the Panchen Lama whom I saw in a procession in China in my boyhood. When the great temple of the coming Buddha Maitreya in the Tashi Lhunpo Monastery was ready to receive his giant statue in 1916, the Panchen Lama requested his aged teacher, the

hermit Kyongbu-rinpoche, to inaugurate its installation. The frail monk declined, saying that his health was failing and death approaching. Nevertheless, he promised to consecrate the new temple.

In a few months the Panchen Lama sent a sedan chair and escort to Kyongbu-rinpoche to bring him to the Tashi Lhunpo Lamasery for the ceremony. He was observed taking a seat in the palanquin when the porters arrived. At the inauguration ceremony the Panchen Lama and the officiating lamas were greatly shocked to see him coming alone and on foot. Before the assembled crowd the ascetic ascended the steps, entered the temple and embraced the statue of Maitreya, miraculously merging with it and vanishing. When the sedan chair arrived later, it was empty. Apparently, Kyongbu-rinpoche kept his promise to the Panchen Lama by means of the Kalachakra.[11]

Not all magic, of course, should be identified with the Kalachakra system but only the phenomena suggesting the high spirituality of their operator, wielding a universal force unknown to man – the intelligent power in the core of the atom which the Adept masters only through his unity with Mother Nature. This is the secret of Kalachakra. The conviction that Shambhala is the source of this high occult science is thus understandable.

One fact of importance should be noted. The ruling Gelug-pa sect of Tibetan Buddhism, represented by the Dalai Lama and Panchen Rinpoche, condemns all demonstrations of visual and audible psychic phenomena because they tend to strengthen man's reliance on the organs of sight and hearing, whereas the awakening of inner spiritual perception is the aim of true Buddhism. The practice of Kalachakra is allowed only as part of the disciples' training, or in special circumstances which warrant an unusual manifestation.

The tradition of Shambhala is not confined to Tibet and Mongolia alone but to other countries as well, such as Russia for instance, where it is found under a slightly different garb and name – the Land of White Waters.

6 The Land of White Waters

Among the Old Believers, or Starovery, of Russia a strange belief circulated to the effect that if one followed the path of the Tartar Conquerors back to Mongolia, he would find Belovodye*, or the Land of White Waters, where holy men lived in seclusion away from the evils of the world.

In Sanskrit lore the Eternal Land which can be destroyed by neither fire nor water, was called the White Island. It is more than a coincidence that the Promised Land of Russian pilgrims was named the White Waters.

According to Russian folklore the phantom kingdom of Asia has many secret caverns and is well protected by enormous snow-capped mountain ridges. The legend indicates that a lake called Lopon spreads near this domain of the Wise Men. It takes little geographical knowledge to identify this mysterious Lopon Lake with the Lob Nor of the Gobi in the vicinity of Altyn Tagh Mountains and the snowy Kun Lun of which so much is said in old Chinese writings. What is more, the surface of this lake is partially covered with a white layer of crystallised salt. This must be one of the white lakes of the Land of White Waters.

The Soviet writer Shishkov mentioned Belovodye in one of his stories:

> There is a land of marvels which is called Belovodye. Songs are sung and tales are told about it. It is in or beyond Siberia, or somewhere else. Steppes, mountains and age-old taiga must be passed and the way kept towards sunrise, towards the sun. If it is your fortune from birth, you will see Belovodye. This land belongs to no one.

*Pronounced Belo-vódi-ye.

All truth and goodwill have abided there from time immemorial – it is truly a wonderful country.*

The folklore and literature of old Russia give numerous indications that behind all these fanciful tales there may be truth. The legend of Belovodye has some kinship with that of Kitizh, the underground city which none but the righteous can reach. This city of the Holy Ones will remain invisible until the latter times, says the legend. Religious devotees of Russia used to lie down with one ear on the ground trying to discern the chimes of churches in that subterranean city. The instructions given to an aspirant by the old peasants specified that he had to have a determined will in order to be admitted to this Abode of Truth. He was advised not to mention his plans to relatives or friends but pray and meditate until the visions of the Holy City appeared clearly before his gaze. Like the Belovodye myth, this tale also spoke of the Road of Mongol Conquerors which one had to take in his quest for the sacred place in Asia.

This belief is reminiscent of the legend of the Holy Grail in the Middle Ages for it also insisted that one's spirit had to be ready to overcome the many difficult tests that would confront the seeker. But if the Russian pilgrim bound for the Sacred Land were spiritually prepared, its guardians would come out to meet him when he approached. This assurance is particularly strong in the Belovodye myth.

In the course of centuries there have been numerous attempts by pilgrims to find this fabulous land of Belovodye situated somewhere in Central Asia. While many people returned without ever finding it, some did not come back. It was assumed that they had lost their lives in crossing the Gobi or Tibet. However, even that did not discourage the pilgrims because of persistent rumours that several people had actually located this mysterious country.

Over sixty years ago a monk died in the town of Kostroma, in northern Russia. Although he was known to

**Alye Sugroby* (*Crimson Snow-heaps*), Moscow, 1925.

have travelled to India, it was surprising to discover, among the papers left by the Russian Orthodox friar, a diary showing his intimate knowledge of the doctrine of the Himalayan Mahatmas.[42]

In the same category of folk tales can be put the Russian legend of Chud or Wonderland. It speaks of an exodus of a certain number of Russian people, dissatisfied with the injustice of the Czarist regime, to an underground city. Upon entering it, the passages leading to the caverns were closed with masses of stone behind them. They left a promise that when the time was ripe, they would return and bring a new knowledge. This tale has many points of similarity with the tradition of Shambhala in Mongolia.

According to the saga of Belovodye, or White Waters, beyond the White Lake in the highest mountains lies a peaceful valley with holy men. Geographical indications point to the Lob Nor Lake and Altyn Tagh Ridge which is a branch of the Kun Lun, where, according to Taoist sources, the abode of the Golden Mother of the West and her Immortals is supposed to be located.

The itinerary of these pilgrims is not difficult to plot on the map. It often starts with the Irtysh River in Siberia, after which the travellers cross the Tien Shan Mountains reaching the salt lakes of the Gobi at the foot of the Tibetan plateau.

Professor Nicholas Roerich's report of his discussions with the Old Believers in the Altai Mountains, on the border of Mongolia, is remarkable because it gives definite names of places which one has to pass on the way to Belovodye:

> After a hard journey, if you do not lose your way, you come to the salt lakes. This path is very dangerous. Then you arrive at the Bogogorsh Mountains. From there begins a still more dangerous path to Kokushi. After take the path over the Ergor itself and follow it up to the snowy land.[42]

Roerich comments that the salt lakes are the lakes of Tsaidam with their dangerous passes. Bogogorsh he translated as the mountain range of Burkhan Buddha. Kokushi is,

no doubt, Kokushili Range while Ergor, the highest upland, is the snowy Chang Tang. An old man then narrated that his two grandfathers had decided to find Belovodye. They had been absent for three years and upon their return described to the family some of the great wonders they had seen in the retreat of the Wise Men. This story told by the famous explorer of Asia deserves serious consideration since it shows that some people could have actually reached Belovodye, or Shambhala. Thus the legend of Belovodye, like that of Shambhala, could be folk memory of an ancient abode of Perfect Men who, from the beginning of history, have guided mankind on its upward path.

In these journeys into the depths of Asia some people must have sacrificed their lives yet others could have reached their destination because they gave accounts of the marvels they saw in that unknown land. The reports state that they could have said a great deal more about the achievements of the dwellers of this secret place if it were not for an oath of secrecy which they had been requested to give.

One story of this type, coming from a monastic source, was recorded at the Vyshenski-Uspenski hermitage near Shatsk in the Tambov Province in 1893. Making use of ancient written and oral accounts, to which only the most enlightened monks of Russia had access, the Abbot Vladimir related this tale to a young man who became an *émigré* after the Revolution.

After World War II the story was published in a Russian newspaper in America.* When Professor George Grebenschikoff of Southern College, Lakeland, Florida, examined the chronicle, he came to the conclusion that it was a convincing version of one of these many pilgrimages to the Land of White Waters, perhaps the earliest known in Russian history.

The Saga of Belovodye originated in the Athos Monastery in Greece, famous for its ancient library and the rigid

**Novaya Zaria*, San Francisco, 24 April 1949.

discipline of its mystically inclined monks, living on an isolated rock. It was there that a young Slav monk, Sergius, had spent several years before returning to Russia from Byzantium in the early years of Christianity in Russia.

Upon his arrival in Kiev, Father Sergius, who was then not more than thirty, related to Prince Vladimir a tale about a mysterious land in the East – the Kingdom of White Waters, where virtue and justice prevailed. That was the time when the Russian prince was sending envoys to Byzantium and Rome in order to link Russia with the Christian civilisation.

Vladimir was so fascinated by this story of the legendary land that in AD 987 he equipped and sent a large party, led by Sergius, in search of this Asiatic country. It was estimated at the time that the mission would complete the round trip in three years. However, as years and decades had passed by without a word from the expedition, its sad fate was no longer in doubt.

In AD 1043 a very old man appeared in Kiev declaring that he was the monk Sergius whom Vladimir had sent to find the Wonderland of Asia. To the astonished monks he related a strange story which was duly recorded so it would be perpetuated among the Christian mystics of the monasteries of Russia.

Father Sergius narrated that at the end of the second year of their difficult journey to the East, many people and animals were lost. In one desert territory, which could be Kazakhstan, their party came across numerous skeletons of men, horses, camels and donkeys. All the travellers were so terrified that they refused to go any further except for two men who agreed to follow the monk Sergius.

At the close of their third year of travel even these two companions had to be left in a village because of their failing health. Father Sergius had reached the limit of endurance himself but he was determined to complete his journey or else die. The rumours he had received from the natives of the regions through which he had passed, indicated that such a fabulous land did, in fact, exist. One guide, probably a

Mongol, assured him that he knew the road to the Sacred Kingdom which he and others called the Forbidden Land; the Land of White Waters and High Mountains; the Land of Radiant Spirits; the Land of Living Fire; the Land of Living Gods; or the Land of Wonders.

In another three months Father Sergius reached the borders of Belovodye – the white lake with a saline layer on its surface. His last guide refused to proceed further, too frightened of the invisible guardians of the snowy mountains. The Russian monk was still unafraid of death and full of faith in the existence of the Holy Men. Besides he was too exhausted to turn back.

After a few days' march he was suddenly accosted by two strangers who made themselves understood although they spoke an unknown language. Thereupon Sergius was taken to a village where, after recuperating, he was given a job. Subsequently he was led to another hamlet where he was accepted as a brother. As months and years rolled by, the Slav monk was gaining great knowledge. He was intensely happy that at last he had found patient, compassionate, all-seeing Wise Men who worked for the benefit of all mankind. Invisibly they observed everything that was taking place in the outside world.

Father Sergius intimated that a great number of people from various countries had endeavoured to enter this domain but without success. The inhabitants had a law whereby only seven persons in a century could visit their place. Six would return to the outside world with the secret knowledge acquired, and one would remain to live there without aging, for time would stop for him.

This saga contains the features of Prester John's kingdom of which I shall speak later. The Forbidden Land or the Land of the Living Gods can be nothing but Tibet, for that is its name even today. Thus this folklore of old Russia points to the reality of a community of inspired men in the heart of Asia which they called the Land of White Waters. This is, no doubt, only another version of the tradition of Shambhala.

7 The Light-Bearers

A lost oasis of advanced spiritual culture has been described in former chapters. Another interesting possibility will be examined now. Have great reformers been sent from this centre to raise mankind to a higher state of consciousness? In India these Divine Messengers, appearing once in an epoch, are called Avatars. These superhuman entities re-incarnate for the sake of humanity in an act of self-sacrifice. As it will not be possible to review all the Messiahs, only the missions of Lord Krishna, Gautama the Buddha and Jesus Christ will be briefly analysed and their connection with the Abode of the Magi established.

There are other messengers – the prophets. Their work is also directly guided by the Mahatmas and intended for a certain part of the world at a given time in history. Two such prophets – Moses and Mohammed – have been selected to illustrate this practice of continuous help from the source of cosmic culture.

The saviours and prophets cover most of the ideologies of the past ages. The foundation of the new world of socialism and the message of Lenin will be discussed separately.

All social or religious movements having the ideal of the common good and peace on earth are always supported by the Hierarchy of Light. It may seem strange how totally different ideologies can come from one and the same source but that is true. Each doctrine is intended for a certain epoch. When the teaching is distorted, it disappears to be replaced by a more dynamic and timely ideology. This contingency should instil tolerance in us if Truth has many faces.

We open this discussion with the life of Krishna, being one of the most ancient Avatars known. His teaching still inspires the millions of Hindus and guides their lives.

Krishna was born of the virgin Devaki in the hut of a shepherd located in a beautiful valley in the Himalayas, at the foot of Mount Meru, which is another name for Kalapa or Shambhala.

He loved all, including the wild beasts, and he often hugged young tigers. As he grew older, the sages began to teach him, so that the wisdom inherent in him could be expressed. One day Krishna received an initiation at the feet of a great teacher of the Himalayas and a command to destroy evil in the world. Then he went to the shores of the Ganga and Jumna to instruct mankind, playing his flute to awaken all men from their slumber in the physical world of 'maya' or delusion.

What he taught is recorded in his dialogues with Prince Arjuna in the *Bhagavad Gita:*

> Never the spirit was born,
> Never the spirit shall cease to be.

Man progresses by means of rebirth, said Krishna:

> Manifold the renewals of my birth
> Have been, Arjuna! and of thy births too!
> But mine I know, and thine thou knowest not.

Thousands of years ago these words were uttered by Krishna in the valley of the Ganga to enlighten the masses of India. But, like trees, religions wither and decay as superstition creeps in, which Krishna had anticipated: 'Mankind errs by folly, darkening knowledge.'

However, the law of the Avatars was well formulated by Krishna:

> Whenever the Law fails and lawlessness uprises,
> Then do I bring myself to bodied birth;
> To guard the righteous, to destroy the evildoers,
> To establish the Law I come into birth, age after age.

Like the birth of Krishna, the nativity of Gautama the Buddha was also connected with the ashrams of Arhats in

the Himalayas. When a son was born to King Sudhodanna and Queen Maya of Kapilavista at the foot of the snow-covered mountains, seven Wise Men came to the palace to greet the child Siddharta. The scriptures of India say that it was from a land in the Himalayas that they arrived.

At the early age of sixteen Siddharta Gautama married and had a son. Thirteen years later he left his family and palace to become a wandering monk since he could not continue living his contented life after having realised that a sea of unhappiness surrounded him.

Siddharta Gautama's great mission was to challenge the unjust caste system of India and at the same time give a cosmic philosophy to the world, the first in history. Like all Avatars, he was a revolutionary because he defied the ruling establishment and questioned its outworn beliefs. 'From good must come good, and from evil must come evil,' said the prince who had renounced his throne in order to seek enlightenment and then pour spiritual light upon mankind.

When Siddharta Gautama had received cosmic illumination under a wild fig-tree and become a Buddha, the Enlightened One, he identified himself completely with the infinite and eternal universe. So that his disciples in future ages would imitate his example, he gave his eight-fold path, the eight rules of life: right belief, right resolve, right speech, right behaviour, right occupation, right effort, right contemplation and right concentration. Once a man frees himself of desire, he can attain liberation from the wheel of reincarnation and be absorbed in Nirvana, the abode of peace, taught the Buddha.

There is a legend which suggests that Gautama the Buddha had travelled to Shambhala. He is said to have left the plains of India and ridden on horseback for two weeks towards the Himalayas. Then he took a path and followed it for seven days until he reached a hunter's hut. An old hunter seemed to have been expecting him. The next morning, as the sun illumined the snows of the Himalayas, Gautama had a drink of honey and continued his journey with the old man until midday when they came upon a river's bank.

The hunter arched his bow and shot an arrow across the river. They awaited in silence. Then the Lord took off his adornments and offered them to the old man. The latter gestured to throw them into the river. Suddenly a tall man in a fur-lined coat came from the other side in a boat, asking Gautama to follow him. On the other bank they mounted horses and began to ascend a snow-covered mountain ridge. At dawn they descended into the Abode of the Mahatmas.[46]

Like Krishna, Gautama the Buddha also spoke of his incarnations: 'I constantly take various forms and make use of countless different methods to save the unfortunate.'* Buddhist writings state that from time to time a Buddha is born, abounding in wisdom and goodness, a teacher of gods and men. The Buddha himself predicted the coming of a future Buddha who would be named Maitreya.

The appearance of Jesus was another manifestation of the Law of Divine Incarnation for the spiritual awakening of mankind. At the birth of Jesus three or more Magi came from the East to greet him, guided by a moving star. Apparently his coming had been expected by these sages.

Is there a link between the Magi and Shambhala? This is suggested by the following fact. The Magi are known to have given their Mithraic and Mazdaic gods to ancient Bön priests of Tibet who, on the other hand, claimed that they had received their faith from the saints of Shambhala.†

What was the mission of Jesus? To establish a cosmopolitan world order based on brotherly love and tolerance in which 'there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free' (Coloss. 3:11). His dynamic message gave hope to the proletariat of the vast Roman Empire, stretching from the Middle East to England. The millions of slaves and plebeians answered the call and created a movement which wrecked the mighty Roman Empire. It had no appeal to the patricians who had their own ancient

**Fundamental Promises* (a Chinese Buddhist text) by Ti-tzang.

†*Baikal*, (USSR) No 3. 1969.

philosophic and scientific culture inherited from Greece. Christianity opened the door to the abolition of slavery.

Philo Judaeus in *Quod Omnis Probus Liber* made a statement which indicates that the Essenes, a branch of the Mysteries, were undoubtedly behind the emancipation activities of the early Christians: 'The Essenes saw in slavery a violation of the law of Nature which made all men free brethren.' In its initial stages Christianity was a revolutionary force. The Christians had a secret network of centres where they helped each other. Its message of the equality of all before God and the brotherhood of man undermined the aristocratic and nationalistic structure of the Roman Empire.

When the unscrupulous Constantine raised the sword and then made Christianity a state cult to please the Roman plebeians, Jesus's message of mercy and peace was for ever lost. The Christian Church became an establishment in itself. The fires of the Inquisition and the blood of the Thirty Years War, still raging in Northern Ireland, prove that hardly anything has been left of the original commandment of brotherly love and tolerance. The Jews, from whom the Western nations appropriated a part of their religion, have been blackmailed by kings and tortured by the Inquisition by the thousands in a loathsome act of historical ingratitude.

It would not be right to conclude that the efforts of the Great Magi were fruitless. Avatars come to help mankind rather than to offer themselves as objects of worship. They desire the masses to benefit from their Light and not to create fixed systems which stifle thought.

Did Jesus travel to India in his youth? Theologians reject such a possibility. Yet the Catholic missionaries, Francisco de Azvedo and Ippolito Desideri, brought significant accounts from Tibet to that effect in 1631 and 1715 respectively, which the Vatican still has in its library.

Even today, tourists visiting Srinagar in Kashmir are shown the so-called Tomb of Jesus which has been discovered in that non-Christian part of the world. Near this Tomb of Issa miraculous cures are said to take place and

fragrant aromas to fill the air of the basement chamber of the building containing the grave.[42]

In 1887 Nicholas Notovich, a Russian journalist, went to Ladakh, the Tibetan province of India, and stayed at the lamasery of Mulbek. Its learned abbot showed him a curious book of great age purporting to be the story of the youth of Jesus, referred to as the prophet Issa. The journalist became intensely interested in the old Tibetan book and, with the help of an interpreter at the Himis Monastery, had it translated into French. On his return to Europe he had the book published in Paris, and then in London, under the title of *The Unknown Life of Christ.*

It is significant that Cardinal Rotelli of Paris was violently opposed to its publication. Another cardinal in Rome offered a generous sum to Notovich to cover his travelling expenses to India in order to stop the publication. The Archbishop of Kiev strongly advised him not to issue the book. This last warning was much more serious than the other two because upon his return to Russia Nicholas Notovich was persecuted by the Synod of the Orthodox Church and, on its recommendation, sent to exile to arctic Siberia by the Czar's secret police.

This circumstance of a successful writer staking not only his career but even his life on this manuscript, does a great deal to show the sincerity of the man who was responsible for the publication of this Tibetan book in Europe.

Notovich's translation of this writing clearly indicates what parts of India Jesus visited: 'Then he left Nepal and the Himalayan Mountains, descended into the valley of Rajpoutan, and went towards the west preaching diverse peoples the supreme perfection of man.' This chronicle suggests that Jesus travelled not only in India but in the Himalayas, the seat of the Magi.

The belief that Jesus journeyed to India was mentioned by so responsible a person as the British Resident in Kashmir in 1911, Sir Francis Younghusband, who wrote these lines in his book *Kashmir:*

There resided in Kashmir some 1900 years ago a saint of the name of Yus Asaf, who preached in parables and used many of the same parables as Christ used, as for instance, the parable of the sower. His tomb is in Srinagar, and the theory of the founder of the Qadiani Sect is that Yus Asaf and Jesus are one and the same person.*

The former Premier of India, Jawaher Lal Nehru, also alluded to this tradition:

All over central Asia, in Kashmir and Ladakh and Tibet and even farther north, there is still a strong belief that Jesus or Issa travelled about there.†

An interesting detail about Jesus's studies in his youth is included in a work by Nicholas Roerich:

We also heard another legend how Christ, when young, arrived in India with a merchant's caravan and how he continued to study Higher Wisdom in the Himalayas. We heard several versions of this legend which has spread widely throughout Ladakh, Sinkiang and Mongolia, but all versions agree on one point that during the time of His absence, Christ was in India and Asia.[42]

In 1967 Tibetan *émigrés* published a *Tibeto-Shanshun Dictionary* in India which included texts from ancient Bön books. One paragraph is extremely interesting: 'The wonder-worker Esses then came to the land of Shanshun-Mar [north Tibet].' Another passage describes how this Teacher Esses (or Eshe) preached in Persia in the first century of our era.

Esses is shown among the supreme gods of the Bön cult. A sacred tanka or banner of the Bön followers portrays Adi-Buddha (or its Bön equivalent) in the centre, with the future Messiah on the left and Esses on the right. To quote the words of Soviet scholar Bronislav Kouznetsov:

*F. Younghusband. *Kashmir*. London. 1911.

†J.L. Nehru, *Glimpses of World History*, London, 1939.

I believe that there are grounds to admit that Esses was Jesus. You will agree with me that to affirm whether he had actually been in Tibet will only be possible when we find sufficiently weighty evidence to that effect.*

This Russian research is an important contribution to the hypothesis of the travels of Jesus in Asia inasmuch as it comes from a scientist rather than a theologian or theosophist.

The secret teaching of the East affirms that the Brotherhood of Essenes was responsible for the origination of Christianity and that Jesus himself was an Essene like John the Baptist. This dispute as to whether the Essenes or Therapeutae were connected with the early Christians has been resolved by no less an authority than the ecclesiastical historian of the third century, Bishop Eusebius, who declared that 'the ancient Therapeutae were Christians and their ancient writings were our gospels and epistles.'

The dating of Jesus's life may be utterly inaccurate. The gospels were written a century or two after Jesus Christ and that is a long time for an historical record. It is a great puzzle why Josephus Flavius, a first-century historian of Palestine, does not mention Jesus and the Christians at all, while at the same time writing extensively about the different sects in Palestine. The Roman patrician Pliny the Elder, who wrote in *Historica Naturalis* concerning Judea *circa* AD 70, mentions the small hermitages of the Essenes on the shores of the Dead Sea but is completely silent about the Christians who, by that time, should have been more numerous than the Essenes, estimated by Philo Judaeus to number only four thousand in the whole of Palestine. Philo, a contemporary of Jesus and a fine scholar, likewise completely ignores the presence of the Christian movement in his writings.

The *Talmud* does not mention Jesus before the third century and even then quotes outside, non-rabbinical sources.

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And now let us briefly analyse the work of the prophets.

The principal mission of the prophet Moses was to create a faith in one universal deity who was not to be portrayed in human, animal or astronomical form as were most of the stone gods of the ancient world. This trend towards abstraction in religion was a definite step forward in an epoch of idolatry.

In the course of history the Mosaic concept of one God was borrowed by other nations contributing to civilisation as a whole. The Ten Commandments represent a fine ethical code for a civilised society. This was another contribution of Moses, not only to Israel but to all mankind. It should be added that the belief in a coming Messiah is part of the Jewish faith.

When a travelling merchant, Mohammed by name, saw the angel Gabriel in a cavern on Mount Hira and then again on a cliff as he was standing there in despair, history was made. This man of wealth lived simply, almost as a Spartan. Endowed with a brilliant concrete mind, he was capable of meditating on abstract truths. He received a revelation that one Divine Will permeated the whole Creation and therefore all men had to submit themselves to it. Like Moses he cast out idols and proclaimed one God – Allah, and himself as His prophet. He gave freedom to his slaves, mixed with the poor and unfortunates and by this appeal to the masses united the whole of Arabia.

The vanquished were offered a choice – the Koran and with it brotherhood, equality and mercy, or else the sword of the Prophet. In this way the Mussulmans, the 'subjects of Divine Will', spread from Arabia to Spain. The legacy of the classic age was partly salvaged by the Arabs who translated it into Arabic and then passed it on to Western Europe. At one time the Moorish Empire was the only civilised state in the world with excellent universities to which students flocked to learn medicine, astronomy, mathematics and other sciences. The only light that shone in the Dark Ages was the one that glowed in the lands of Islam.

Like Judaism, Islam teaches that Muntazar or Mahdi, the future Messiah, will come to open an era of Divine Justice. The list of the prophets is really much longer and the names of Zoroaster, Lao Tzu, Confucius, Mahavira, Guru Nanak and others should be mentioned. Suffice it is to say that all doctrines based on the Brotherhood of Man emanate directly or indirectly from the Abode of the Great Magi.

It is important to note that though the doctrines often show great differences, they are adapted to a certain part of the world with a message to one particular epoch. They have no absolute value because truth is relative. A great number of wars and cruel persecutions have been caused by the religious establishments. This would not have happened could the people understand that religions were created for the progress of humanity. Religions are for the people, the people are not for religions. Political systems are for mankind and human beings should not be sacrificed for them.

When Solon was asked if he had given the Greeks the best laws, he answered: 'The best they are capable of receiving.' The Hierarchy of Shambhala brings to humanity laws and doctrines which can benefit man at that particular time. In further chapters, periodical appearances of messengers of Shambhala will be reviewed as well as the attempts of the Wise Ones to prevent violence and bloodshed in history.

8 Appollonius in Tibet

The Christian Church did everything in its power to turn Apollonius of Tyana into a myth or, at least, an agent of the Devil. The miracles of Apollonius disturbed the early Fathers of the Church as we can see from this quandary in the mind of Justin Martyr:

> How is it that the talismans of Apollonius have power to prevent the fury of the waves, and the violence of the winds, and the attacks of the wild beasts and whilst our Lord's miracles are preserved in tradition alone, those of Apollonius are most numerous and actually manifested in present facts, so as to lead astray all beholders?

The testimony of history proves the reality of Apollonius. The history of Rome tells us that Emperor Caracalla built a shrine to his memory and Alexander Severus installed a statue of Apollonius in his private temple. The Capitoline Museum in Rome contains a bust of Apollonius of Tyana today.

Empress Julia Domna, the second wife of Septimus Severus, the Roman emperor, had exhibited such an interest in the life of Apollonius of Tyana that about AD 200 she commissioned Flavius Philostratus to write his biography. Although Apollonius of Tyana was a contemporary of Jesus, the task of Philostratus was less difficult than that of the four evangelists because the empress placed ninety-seven letters of Apollonius, the Books of Moeragenes and the Diary of Damis at his disposal. The documentation of the book of Flavius Philostratus is substantial even though he describes seemingly fabulous things.

Apollonius of Tyana was born in Cappadocia, now

central Turkey, in 4 BC, the very year Jesus is supposed to have been born. He was tall, handsome and very intelligent. At fourteen the school teachers could no longer teach him since he knew more than they. At the age of sixteen he attached himself to the temple of Aesculapius and took the Pythagorean vows. Living an ascetic life he soon developed the faculties of clairvoyance and healing to an amazing degree.

At the same time he held strong ideas on social justice and attacked those who exploited the poor. Philostratus describes an incident involving speculation on grain which became too expensive for the poor people. In consternation the young Apollonius addressed the corn dealers: 'The earth is the mother of us all, for she is just but you, because you are unjust, have pretended that she is your mother alone, and if you do not repent I will not permit you to remain upon her.' His threat created the desired result and stopped the unscrupulous speculators.

A momentous event in the life of this young neo-Pythagorean came when on command of the gods a priest of Daphnean Apollo brought him a few thin metal sheets with engraved diagrams. This was a map of the travels of Pythagoras across deserts, rivers and mountains, with figures of elephants and other symbols showing the philosopher's route to India. Apollonius decided to follow the same road and made suitable arrangements for this long journey.

When he reached Babylon his eccentric behaviour fascinated the king so much that he invited Apollonius to stay longer in his country. In Nineveh (Mespila) Apollonius met the Assyrian Damis who became his guide, loyal companion and pupil. To a great measure it is to Damis that we owe the story of their travels in India and Tibet.

After a long and strenuous journey Apollonius and Damis crossed the Indus and followed the course of the River Ganga. At some point in the Ganga Valley they turned north into the Himalayas and ascended the range on foot for eighteen days. This journey should have taken them to

northern Nepal or Tibet. Apollonius had a chart and he knew exactly where to find the Abode of the Sages.

In spite of his confidence strange things began to take place as they were reaching their destination. They had an uncanny feeling as if the path by which they had come suddenly vanished behind them. They were in a place that was preserved by illusion in which the countryside itself shifted its position and moved in order that the traveller might not be able to fix a landmark on it. Similar phenomena have been reported centuries later by many explorers whose guides refused to cross the 'forbidden territory of the gods'. This is a confirmation of the strange happenings reported by Philostratus.

Unexpectedly a dark-skinned boy appeared before Apollonius and Damis, addressing them in Apollonius's Greek as if his arrival had been expected: 'Your party must halt here but you must come on just as you are, for the Masters themselves issue this command.' As the word 'Masters' had a Pythagorean ring for the ears of Apollonius of Tyana, he gladly left his porters and luggage taking with him only his companion Damis.

When Apollonius of Tyana was presented to the king of the sages whose name was Iarchas or Hiarchas [Holy Ruler], he was surprised to find out that the contents of the letter which he was about to hand to the ruler, were already known to him. So was his family background and all the incidents of his long journey from Cappadocia.

Apollonius stayed in the Trans-Himalayan country for several months. During their sojourn Apollonius and Damis witnessed incredible things such as wells from which projected beams of brilliant bluish light. 'Pantarbe' or luminous stones radiated so much light that night was turned into day. Similar miraculous lamps were seen in Tibet by Father Huc in the nineteenth century.

According to Damis, the people of this city could utilise the power of the sun. The Wise Men were able to levitate themselves from the ground to the height of three feet and

even glide in the air. Apollonius watched a ceremony during which the sages struck the earth with their staves and then became airborne. Parallel phenomena were reported from Tibet by the savant David-Neel in this twentieth century, thus validating the story of Philostratus.

The scientific and mental achievements of the inhabitants of this lost city impressed Apollonius so much that he only nodded when King Hiarchas said: 'You have come to men who know everything.'

Damis remarked that their Himalayan hosts 'were living on earth and at the same time not on it'. Does this enigmatic sentence mean that the sages were capable of living in two worlds, the physical and the spiritual, or that they had means of communication with distant planets? So far as their social system was concerned, it seemed to be communal as, in the words of Apollonius, 'they owned nothing, yet had the wealth of all the world'. As to their ideology, King Hiarchas professed a cosmic philosophy according to which 'the Universe is a living thing'.

When the time of parting came, Apollonius said to the Wise Men of the mountains: 'I came to you by land and you have opened to me not only the way of the sea but, through your wisdom, the way to heaven. All these things I will bring back to the Greeks, and if I have not drunk in vain of the Cup of Tantalus, I shall continue to speak with you as though you were present.' Is this not a clear indication of the telepathic method of communication?

Apollonius of Tyana received a mission from the Spiritual Masters of the world. First, he was to bury certain talismans or magnets in places of future historical importance. Were they fragments of the miraculous Chintamani from the Tower of Shambhala? Secondly, the philosopher was to shake the tyranny of Rome and soften a regime that was based on slavery.

Slowly the two men descended into the plains of India on their long westward journey. They finally reached Smyrna where, according to King Hiarchas, Apollonius was to find a

statue of his last incarnation as Palamedes. Damis testifies that Apollonius had no trouble uncovering it at the exact spot indicated by the wise king.

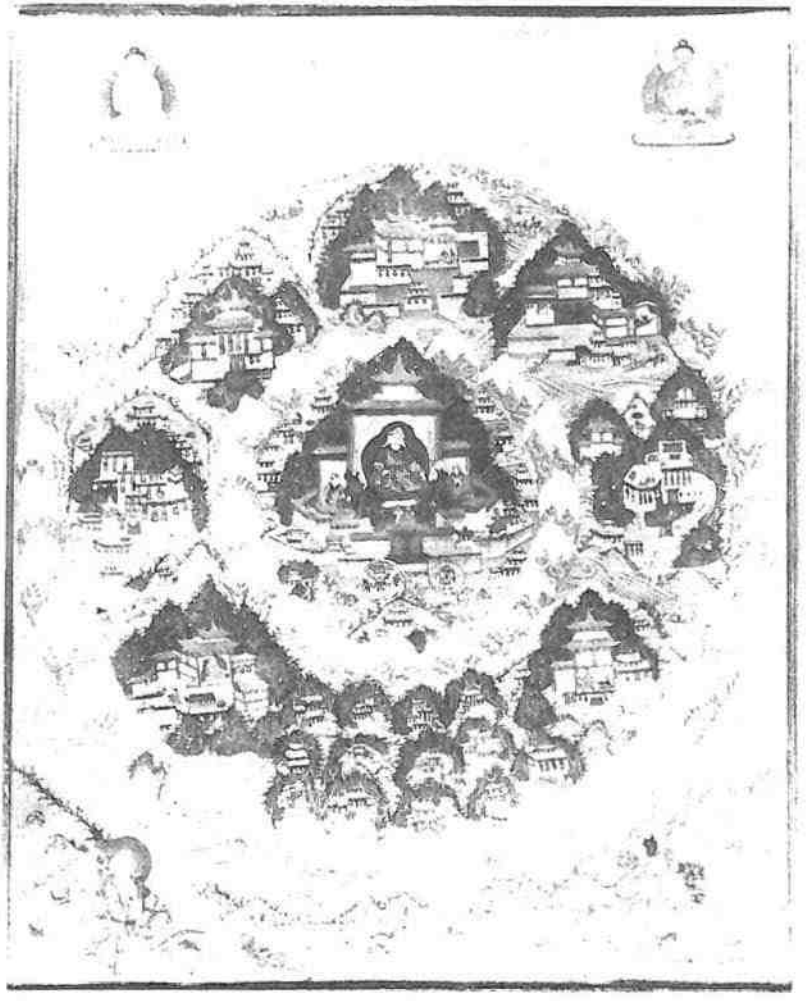
When the prophet reached Italy he was subjected to questioning by the authorities. In reply to the question: 'What do you think of Nero, Apollonius?' the Greek sage answered: 'You may think it is dignified for him to sing, but I think it is dignified for him to be silent.' To say a thing like that at the time of a purge of philosophers by the Roman government, was to create a dangerous provocation. Soon Apollonius of Tyana found himself facing the Roman Tribunal at which an astounding incident happened. As the prosecutor unrolled the scroll with the charges against Apollonius, the letters and words began to melt and disappear before the eyes of the shocked prosecutor! Instead of charges only a blank scroll remained and the Tribunal was compelled to let Apollonius go.

However, in the reign of Vespasian his wisdom was prized so much that he was appointed counsellor to the Roman emperor. When Vespasian's son Titus ascended the throne, Apollonius counselled moderation in government. The new emperor replied: 'In my own name and in the name of my country, I give you thanks and will be mindful of those things.'

In a letter to the organisers of the Olympic Games who had invited him to be an honoured guest, Apollonius of Tyana declared the purpose of his mission:

> You invite me to attend the games of Olympia and have sent me envoys to that effect. And I would come to be a spectator of your physical rivalries if it did not involve my abandoning the greater arena of moral struggle.[38]

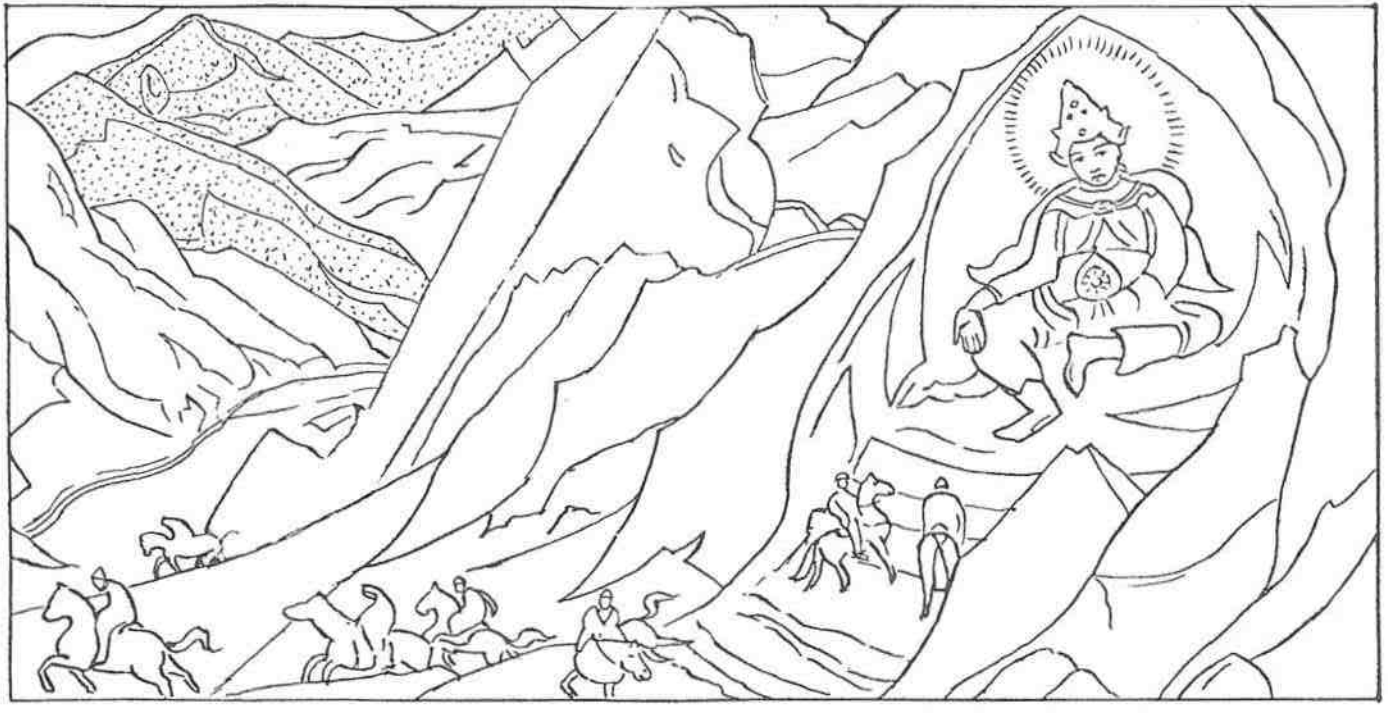
Emperor Titus ruled for two years only and was succeeded by his brother Domitian who was too cruel and proud to listen to the prophet. His Eastern appearance, beard and long hair, aroused the wrath of Domitian, and the eighty-

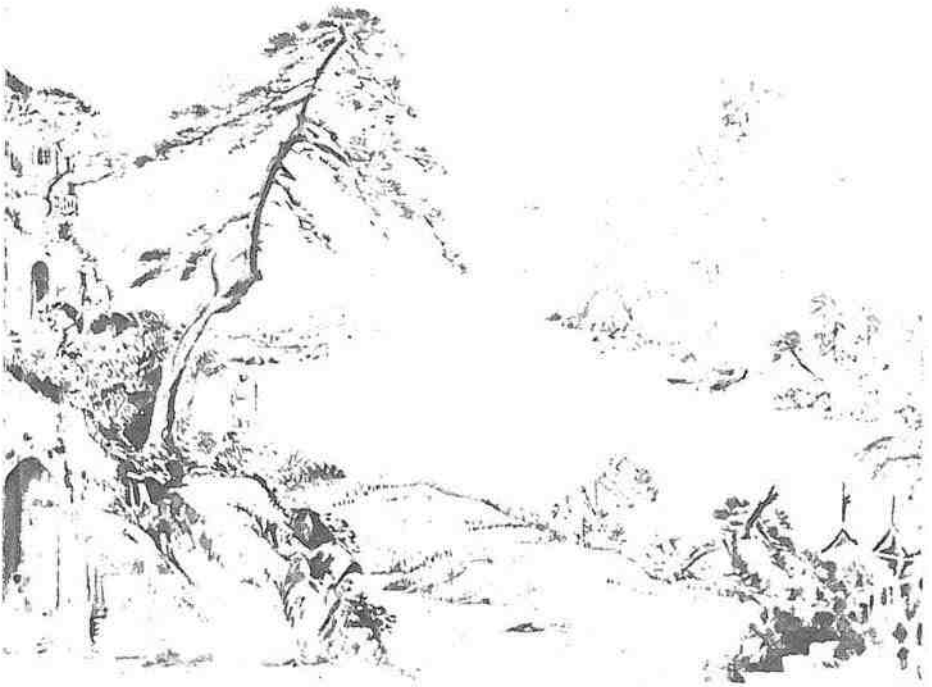


1 *Land of Shambhala* – an oasis formed by two rings of snow-capped mountains. A symbolic Tibetan banner. (*Photo: Musée Guimet, Paris*)

2 *The Battle of Shambhala* – a Tibetan banner unknown in the West. It depicts the Lord of Shambhala in his city surrounded by snow-clad mountains. A female and male deity aid his timeless task of transforming man into superman. They bring numerous gifts for future mankind. Below, the legions of Light attack the hordes of Darkness; this is a Tibetan version of the Biblical Armageddon.

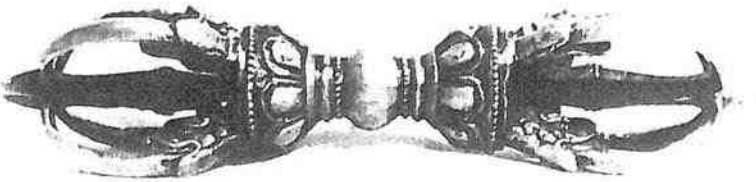
3 *The White Tara or Dolma.* The Tibetan goddess of compassion, the All-Seeing One who shows the way to Shambhala. (*Photo: Musée Guimet, Paris*)





4 (*left*) *Rigden Jyepo*, Ruler of Shambhala. Author's sketch of Nicholas Roerich's painting which is a cryptogram, hiding Roerich's profile and rocket or plane in the mountains and rocks.

5 (*above*) *Ravine in the Himalayas.* This secret underground museum of Shambhala contains fantastic exhibits. The sage Morya, to whom this book is dedicated, is on horseback. (*Photo: Theosophical Publishing House, Adyar, Madrasm India*)

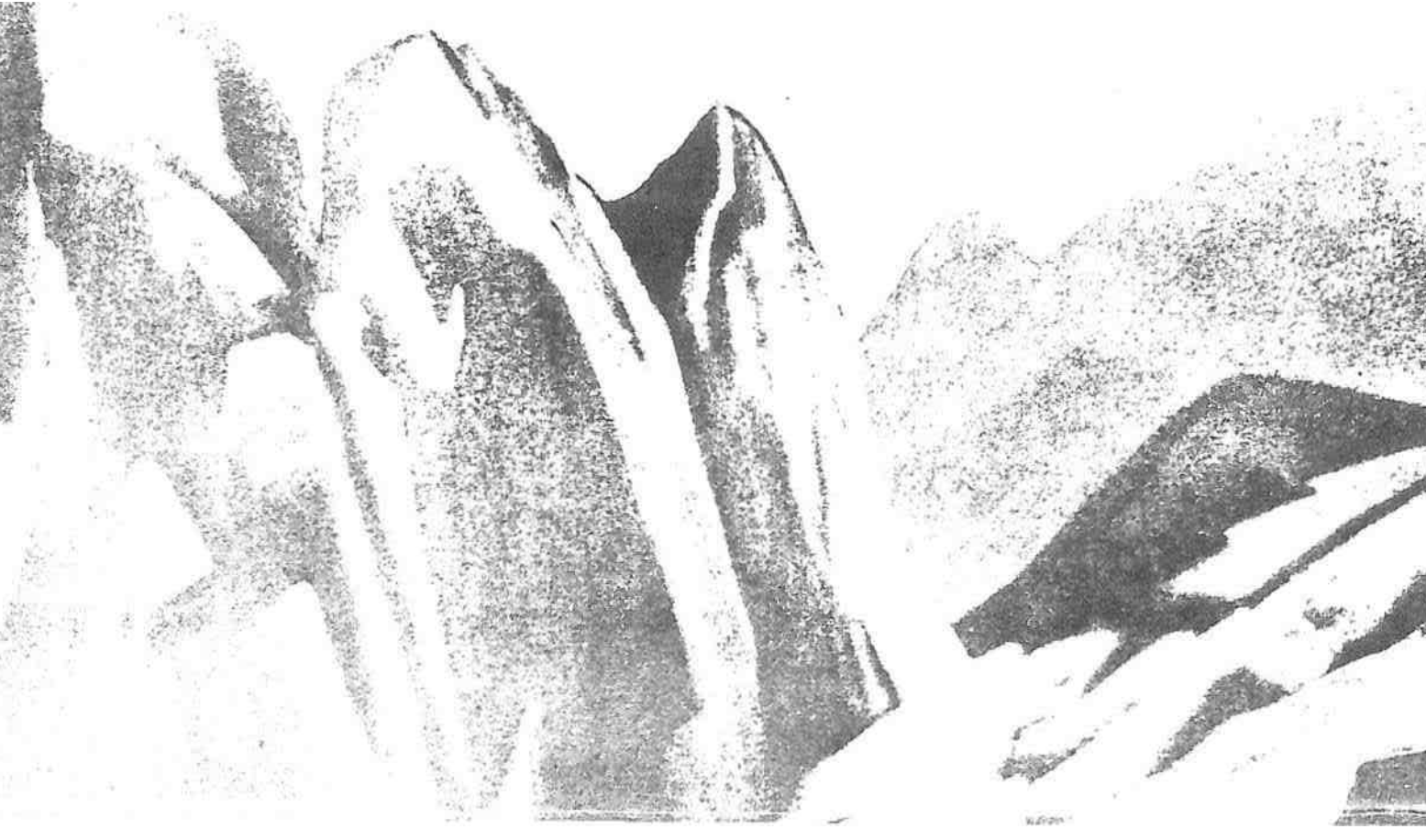


6 (*left*) *Professor Nicholas Roerich* in Tibet with the chest allegedly containing a stone from a distant stellar system.

7 (*top*) *Lung-ta*, the celestial horse, with *Norbu-rinpoch*, the precious stone from the heavens.

8 (*above*) *Dorje*, a replica of the Tibetan magic rod which came from the sky.

9 (*over*) *Teacher's Shadow* by Nicholas Roerich. Numerous Vatican manuscripts and legends of Asia speak of the journey of Jesus to India and the Himalayas. (*Photo: Tretiakov Gallery, Moscow*)



five-year-old Apollonius was charged with sacrilege and conspiracy, that is, 'un-Roman' activities. The tall majestic Apollonius looked at Domitian, whom he had known as a boy, with utter disdain. The patricians felt anxiety, remembering the uncanny things that had occurred during the judicial proceedings in the days of Nero. Domitian and the Tribunal made a clumsy attempt to whitewash the sage by withdrawing some of the accusations on condition Apollonius admitted his guilt in the end.

Facing the emperor, Apollonius drew his cloak around himself saying: 'You can detain my body but not my soul and, I will add, not even my body.' Then he vanished in a flash of light from the midst of the court before thousands of Roman citizens who sat in the public galleries. After this event the Roman establishment wisely decided to ignore the sage so as not to provoke riots from his numerous sympathisers.

During a discourse at Ephesus in the year AD 96 when he was one hundred years old, Apollonius of Tyana stopped short, gave an awful glance at the ground, advanced three steps and shouted: 'Strike the tyrant, strike!' The entire town of Ephesus was shocked and puzzled as most of its citizens attended this open-air address. Then Apollonius exclaimed: 'By Athena, it is just now that the tyrant has been slain!'

In that epoch post and news dispatches from Rome travelled many days. When the postal courier arrived he brought a communiqué on the assassination of Emperor Domitian in Rome. What is more, the incident happened at the exact time that Apollonius was delivering his historic oration.

His death and place of burial are not recorded in history. Was he able to prolong his life beyond the one-hundred-year mark that he is known to have reached? Did he return to the Trans-Himalayan abode of the Masters?

The mission of Apollonius can be considered to have been successfully accomplished because he opened the epoch of the Five Good Emperors, the fortunate era of Rome's

imperial rule. Their names were – Nerva, Trajan, Hadrian, Antoninus Pius and Marcus Aurelius. The last two were great idealists and thinkers, in fact Marcus Aurelius was a philosopher and an answer to the prayer of Plato who believed that until kings became philosophers, mankind would never see a golden era.

As the wise Appollonius of Tyana paved the way for the reigns of the Five Good Emperors of Rome, it is totally wrong to allege that the Magi were doing nothing for mankind. Perhaps the trouble is that mankind itself has always resisted the attempts of its guardians to introduce the Doctrine of the Heart in human relationships.

9 Prester John's Kingdom

Mediaeval maps show a mysterious country in Asia, marked 'Kingdom of Presbyter John'. Geographically, it stretched from Turkestan to Tibet, and from the Himalayas to the Gobi Desert. This land has surprising analogies with the realm of Hiarchas, the Holy Ruler, described by Philostratus in his life of Apollonius of Tyana.

In 1145 the historian Otto of Freising learned of Presbyter or Prester John, a priest-king, who 'lived beyond Armenia and Persia in the Far East'. He was supposed to have been of the ancient progeny of the Magi mentioned in the Gospel. The chronicle of Alberic de Trois-Fontaines says that in 1165 a letter from this Eastern potentate reached Manuel I Comnenus, the Emperor of Byzantium. Frederick I Barbarossa of the Holy Roman Empire as well as other rulers also received similar messages from Prester John. Stacks of letters of this diplomatic correspondence are still in the archives of the Vatican, and most of them have never been made public.

On 27 September 1177 from Venice Pope Alexander III addressed a letter to 'the illustrious and magnificent king of the Indies'. As the Catholic Encyclopaedia rightly says 'judging from the details of the letter it is certain that the recipient was no mythical personage'. Sending his apostolic benediction to the 'famous and high king of the Indians', the Pope said that 'he has heard of him from many persons and common report and more especially from Master Phillip, our friend and physican, who had talked with great and honourable men of your kingdom'.

Doctor Phillip took this letter and left for Asia. Unfortunately, the outcome of the papal legate's mission has never

been disclosed. Did he perish during his journey or remain in Prester John's kingdom?

That distant country was full of marvels. The Phantom Emperor ruled his kingdom with a sceptre of pure emeralds. Before his palace stood a magic mirror in which the king was able to observe everything that was happening, not only in the provinces of his kingdom but also in the neighbouring countries.

Flying dragons carried men swiftly through the air for long distances. A 'truth drug' purified a person taking it and compelled him to disclose his true identity. This was the reason why 'impure spirits' did not dare take possession of anyone in the kingdom which thus required no other psychotherapy.

Probably the greatest attraction of the land was the Fountain of Eternal Youth. When worthy men and women desired to be rejuvenated, all they had to do was fast and then take three draughts from the fountain. Immediately sickness and old age departed and they appeared to be thirty years old. It is claimed that Prester John himself prolonged his life to a patriarchal age of 562 years.

'Eagle stones' were able not only to improve one's power of vision but could also render a man invisible if worn on a ring. Magic stones could heat or freeze anything and illuminate the countryside for eight kilometres (five miles) or else plunge the environs into complete darkness. The entrance to a shrine containing a magic stone was guarded by two aged men who admitted only virtuous people. A huge thirteen-storied tower rose in the city of Prester John. There were no poor in Prester John's kingdom and justice prevailed in his realm, nor did crime or vice exist there.

The reports about a mighty monarch of Asia, presumably a Christian, created a sensation in Europe. This was the difficult time of the Crusades when an ally in the East would have been very welcome, hence the interest of the State and the Church in the priest-king of the Indies.

Although the tale of Prester John is not devoid of an

element of fiction, the reality of the persons engaged in correspondence, kings and popes and the illusive Prester John, can hardly be doubted.

Surprisingly, the Kingdom of Prester John had much in common with the Kingdom of Hiarchas which Philostratus described one thousand years earlier. The geographical characteristics of both countries point to Tibet. The sages of the two kingdoms were able to control visibility, produce artificial light and also fly in the air.

A paragraph in the best-known letter of Prester John speaks of a sandy sea in his kingdom which could be the Gobi Desert. If so, I fully endorse the conclusions of the American scholar Manly Hall:

> The original location given for the empire of Prester John was the area of the Gobi Desert where he lived in an enchanted palace in the mountains. If you ask Eastern initiates to describe the Northern Paradise, called Dejung or Shambhala, the mysterious city of the Adepts, they will tell you that it is in the heart of the Gobi Desert. In the old sand of Shamo, the Ancient Mother, stands the Temple of the Invisible Government of the world. 22. Vol. I

In studying twelfth-century history when Prester John's fame spread, interesting coincidences can be established. The Order of the Temple was founded in 1118. In 1184 the troubadour and Knight-Templar Wolfram von Eschenbach wrote his *Titurel* in which he summarised all the Holy Grail legends. He hinted at the link of the Holy Grail with Asia and described it as a stone – 'und dieser Stein ist Gral gennant'. Was he speaking of Shambhala and the Chintamani Stone? The meistersinger Eschenbach claimed that Titurel had lived for 500 years. This is a strange parallel with Prester John's life which lasted 562 years.

Actually Eschenbach even connected the legend of the Holy Grail with the tale of Prester John. His Parsifal carried the sacred cup or stone to Asia. 'Thus we see that the secret Orders of Europe were involved in the perpetuation of the

curious fable of the Asiatic Lord of Lords,' writes Manly Hall. [22, Vol. I]

It is highly significant that Wolfram von Eschenbach was a knight of the Order of the Temple. Thus he must have been aware of the secret teachings of the Templars which will be discussed in the next chapter.

10 The Fraternities of World Reformation

In his scholarly work on Tibetan Yoga Dr W. Y. Evans-Wentz thus defines the methods of transmission of the ancient Secret Doctrine: 'Sometimes it is wholly telepathic, sometimes entirely by symbology, often only oral, and never completely by means of written records.'[61] The Tibetan School of Milarepa has used 'whispered transmission' in conveying its yogic methods of the training of the mind for the purpose of soul liberation.[10]

In the third century before our era the Indian Emperor Asoka founded one of the most secret societies in the world for preserving and developing the science of the ancients. Its name was the Brotherhood of the Nine and it is believed that the group is still active in India. In the nineteenth century Louis Jacolliot, the novelist who spent a considerable time in Calcutta, was told by a pundit that the initiates of India had studied the mental and psychic forces for twenty thousand years. It was not surprising, the Hindu said, that their achievements in this field seemed miracles to Europeans. Incidentally the memory of Asoka is perpetuated by the UNESCO Kalinga Prize awarded yearly for the popularisation of science. Kalinga was a kingdom annexed by Emperor Asoka after a terrible war at the end of which Asoka swore never to fight another battle but to devote all his power to the spiritual and cultural development of mankind.

Who are the Adepts? A. P. Sinnett, a British journalist in India who was privileged to be admitted into the Himalayan Brotherhood of High Yogis, defined them as a secret fraternity with the headquarters in Tibet. The Sanskrit book *Vedanta-Sara* sums up the aims of this exalted body as 'to remove the dense darkness of ignorance in which the rest of mankind is

plunged'.[53] The great sages of Asia are not only wise but very powerful because 'power belongs to him who knows', says the *Agrouchada Parikchai.*

In former ages men of science worked in secret, transmitting their knowledge to worthy pupils by initiation from generation to generation. In this manner wisdom has been preserved and developed, instead of destroyed or distorted by ignorance.

'Why have not the Adepts left a mark upon history if they are wise?' a Mahatma of the Himalayas was once asked. His answer was: 'How do you know they have made no such mark? How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them?'[53]

It is not difficult to demonstrate that from the earliest times the establishment has jealously maintained its authority and insisted that the masses worship only the idols of the epoch, whether they were made of stone, gold, paper or air.

The community of Pythagoras in Crotona studied astronomy, mathematics and philosophy. We still owe the seven notes of music to Pythagoras. Yet this commune of harmless vegetarian scholars was brutally dispersed and many Pythagoreans killed for their unconventional way of life and ideas.

The Qumran monastery of the Essenes which wrote the *Battle of the Children of Light against the Children of Darkness* and copied the scriptures now known as the *Dead Sea Scrolls*, was persecuted by the Roman invaders of Israel. As these two examples show, the reasons for secrecy of the Mystery schools are too obvious. These philanthropic idealists have been accused of conspiracies because anything that the majority cannot grasp usually arouses suspicion and hostility leading to persecution.

In history there have been many organisations and private individuals, carrying out special assignments of the Hierarchy of Light for the benefit of mankind. It will hardly be possible to list them all. A small number of these societies have been

selected for this study in order to give a general idea of the outer circle of the White Brotherhood.

History shows that these agencies suddenly appear and just as unexpectedly disappear when their task has been completed. This is true with respect to the Western Initiatic Orders as much as to the Brotherhoods of the East. The most learned lamas of Tibet and the Raja yogis of India have always been devout servants of the Celestial Teachers.

The Eastern Brotherhoods of the Sufis, Druses and Dervishes were founded by the Adepts. The chiefs of their inner groups are still able to commune with the great Magi.

The Order of the Temple was founded in Palestine in 1118 by the French knights Hugues de Payns, Godefroy de Saint-Omer and other knights. St Bernard de Clairvaux prepared its laws and regulations. His uncle André de Montbard later became the Grand Master. In their white mantles with red crosses the Knights-Templar led austere lives. They surrendered all their possessions to the Order which became very rich in this way, although the members themselves were poor. The Order employed thousands of dedicated servitors from the non-noble class. The ranks consisted of knights, sergeants, chaplains and servants. The knights, a minority, had to be of noble descent.

There are strong reasons to believe that the Knights-Templar, many of whom learned Arabic during their long stay in the Middle East, could have adopted certain Oriental practices and even been initiated into the secret teachings of the Gnostics.

In the two hundred years of its existence the Order of the Temple became the greatest banking organisation in the world. Pilgrims to the Holy Land could easily and safely remit money from any large European city to Jerusalem through the channels offered by the Order. The majority of the knights and servitors were not saintly but there is plenty of evidence that the rulers of the Order were wise and good, and in possession of some secret knowledge of the East.

From the standpoint of the administrators of civilisation, a

fusion of European and Arabic cultures was a highly desirable target since Europeans lacked the scientific knowledge of the ancients which the Arabs had absorbed. This influx benefited Europe tremendously. The introduction of Arabic numbers permitted the employment of mathematics, impossible with Roman numbers. The importation of Arab medicine, chemistry and technology gave an impetus to European progress.

There is a theory that the Templars received the doctrines of Christian Johannites who had taught that Egypt was the source of Jesus's wisdom. They were thought to have been the custodians of some very ancient records and their main aim was to gather all mankind under a universal religion of Peace.

From the very beginning the Order of the Temple had two doctrines: one for the inner circle of its noble rulers about which very little is known, and the other – Roman Catholic for the outside circle.

In a political move aimed at the confiscation of the riches of the Order of the Temple and the destruction of its power, King Philip the Fair of France and Pope Clement V ordered a concerted seizure of all Knights-Templar on 13 October 1307. The Order's Grand Master and Knights, men of culture, were charged with improbable transgressions such as cannibalism and idolatry. Thousands were tortured and slain in France. However, in Spain, Portugal and England the liquidation of the Order proceeded without the cruelty which was evident in France.

After five and a half years of confinement in prison and horrible tortures, the Grand Master of the Order of the Temple, Jacques de Molay, was burned alive on 18 March 1314 on the Ile de la Cité in Paris, near the bridge of Pont Neuf. His last words recorded in chronicles were:

> France will remember our last moments. We die innocent. The decree that condemns us is an unjust decree but in heaven there is an august tribunal to which the weak never appeal in vain. To that tribunal, within forty days, I

summon the Roman Pontiff. Oh! Philip, my king, I pardon thee in vain for thy life is condemned at the tribunal of God. Within a year I await thee.

Pope Clement V died of an unknown illness thirty-one days later. Before the close of the year 1314, King Philip the Fair came to an end in misery and great pain. Most of the persecutors of the Order expired prematurely and violently.

The opinion of *Encyclopedia Britannica* on the trial of the Knights-Templar is worth mentioning: 'In fact most historians adjudge the Templars to have been innocent of the charges made against them.'

Did the Chiefs of the Order really have secret knowledge? Considerable research has been done in France to establish the presence of an intriguing symbology in some of the churches and cathedrals built by the Order of the Temple.

My own research and discovery of a connection between the Templars and the Tarot cards, which contain unique predictions for many centuries, supports the hypothesis that the inner circle of the Order did possess an esoteric doctrine.*

It is a notable fact that one of the founders of the Order of the Temple, St Bernard de Clairvaux, was a close friend of St Malachy of Armagh who gave the famous prophecy of the popes, indicating the personality of every pope in the centuries to come. Prophecy is certainly a manifestation of a secret science or art which only the most inspired men could have mastered. How could the Order, founded by spiritual giants like St Bernard, have been accused of vice and crimes only two hundred years later? I wholeheartedly agree with Manly Hall's opinion that: 'The Order of the Temple descended from the Secret Schools and was a direct source of later esoteric Fraternities.' [22, Vol. 1]

Three hundred years after the liquidation of the Order of the Temple another brotherhood appeared in Europe with an appeal for world reformation. This is how the Abbot

*A. Tomas, *Beyond the Time Barrier*, London, 1973.

Montfaucon de Villars defined its teachings: 'They hold that the ancient philosophies of Egypt, the Chaldeans, Magi of Persia or Gymnosophists of the Indies have taught nothing but what they themselves teach.'

It is not my purpose to give a complete history of this Brotherhood, the Rosicrucians, but only to outline its exalted aims and links with the Hierarchy of the Mahatmas.

In 1614 the original Rosicrucian manifestoes – the *Universal Reformation*, the *Fame and the Confession of the Fraternity of the Rosy Cross*, appeared in Germany. The *Confession* was directly addressed to 'the learned of Europe', the first declaration of its kind in history, emanating not from the King or the Church but from a conclave of unknown men. The authors of the manifestoes clearly stated that because of the opposition of the authorities they had to conceal their identities.

An examination of the *Confession R+C* reveals its revolutionary tone. In an era of feudalism the Rosicrucians offered their doctrine to 'prince and peasant alike'. In Chapter V they declared that 'we shall reform the governments of Europe' and that 'the rule of false theology shall be overthrown'. In regard to their philosophic aims they promised that 'the contradictions of science and theology shall be reconciled', and that 'the doors of wisdom are now open to the world'.

It is most significant that ever since the publication of these Rosicrucian manifestoes in 1614 science began to advance by leaps and bounds, culminating in the present Space Age. The same can be said of the Rosicrucian call for democracy, treating prince and peasant alike, and laying stress on education and inner culture because only the educated are free from ignorance and superstition.

The Fraternity adopted an internationalistic attitude from the start by not confining its activities to Germany alone. In 1622 the following poster appeared one morning in Paris before the puzzled eyes of the common man, priest and noble:

We deputed by our College, the Principal and the Brethren

of the Rosicrucians, do make our visible and invisible abode in this City, through the grace of the Most High, towards whom are turned the Hearts of the Just: we teach without books and notes, and speak the languages of countries wherever we are, to draw men like ourselves from the error of death.

Historians fail to find organised Rosicrucians in the seventeenth century when their manifestoes first appeared. The reason is simple – the Adepts themselves secretly selected their candidates for membership. Thus it was impossible to join this Brotherhood since one had to await an invitation. It is suspected that half of the savants of Europe did receive such invitations but never disclosed their affiliation. If this conclusion is wrong, how can it be explained that science soared like a rocket from the date of the publication of the manifestoes in the early seventeenth century?

The programme of Universal Reformation was a success. In fact the Adepts of the Rosy Cross knew that beforehand! This is what they said in the *Confession:* 'We shall not be recognised as those responsible for this change.'

The Universal Reformation was organised by the Masters of the East. The connection of the Order of Rose+Croix with Asia can be seen from a Latin pamphlet by Henricus Neuhusius published in 1618, four years after the Rosicrucian Manifestoes, in which he definitely states that upon completion of their work the Adepts left for India.[19]

In 1775 a manuscript written by a member of a Russian lodge of Saint-Martin's Rite, Simson by name, stated that 'true Masonry is to come to Russia from Tibet'. This was an astonishing declaration because to the people of the eighteenth century Tibet was something like the moon is to us today. But this document hints at a connection of European lodges with the Tibetan stronghold of the Wise Men.

In 1710 Sigmund Richter (Sincerus Renatus) issued the rules of the Fraternity under the title of *The Perfect and True Preparation of the Philosopher's Stone by the Brotherhood of*

the Golden and Rosy Cross. Among the regulations was an oath not to reveal the mysteries. A qualified Rosicrucian was given a portion of the Philosopher's Stone which was sufficient to ensure his youthfulness and long life for sixty years from that time. After the rejuvenation the brother had to change his name and abode so as not to attract undue attention. No one was allowed to manufacture pearls or precious gems of abnormal size by alchemical means in order not to create notoriety. The Rosy Cross brother promised not to take a wife without a special dispensation. He was to obey the Imperator of the Order at all times and the initiations were to be conducted only in the Houses of the Rosy Cross.

These rules clearly suggest unknown means of rejuvenation and artificial production of gems. The Rosicrucian Philosopher's Stones seem to be replicas of the Chintamani Stone and the methods of making one young are reminiscent of similar techniques employed in the Kingdom of Prester John described in a previous chapter.

Although pursuing less esoteric aims than the Order of the Rosicrucians, Freemasonry had been connected with the Fraternity of the Rosy Cross long before the formation of the Grand Lodge of England in 1717. A verse from *Muses Threnodie* by Henry Adamson which was published in Perth, Scotland in 1638 proves this contention:

> For we are Brethren of the Rosie Cross,
> We have the Mason Word and second sight.[19]

It also demonstrates that Rosicrucians were active in Scotland twenty-four years after the publication of the *Fama Fraternitatis* in Germany.

The link between Freemasonry and the Templars has been surmised by Masonic historians. In fact no less an authority on High Degree Masonry than Albert Pike believed that the initials of the last Grand Master of the Order of the Temple are contained in the passwords of the three principal degrees.

The world-wide Rosicrucian and Masonic campaign for democracy and internationalism was magnificently expressed

by a Scotsman, Andrew Michael the Chevalier Ramsay, before the Grand Lodge of France in 1737: 'The world is nothing but a huge republic of which every nation is a family and every individual a child.'

In conclusion he proposed that the sole aim of the Masonic Order was 'to form in the course of ages a spiritual empire where without derogating from the various duties which different states exact, a new people shall be created, which composed of many nations, shall in some sort cement them all into one by the ties of virtue and science'.

It goes without saying that mankind is more internationally-minded today than two hundred years ago even though the old monsters of nationalism and sectarianism are still alive. In this respect the programme of Freemasonry has been successfully fulfilled.

Some of the activities of the outer circle of the Guardians of Mankind have been briefly sketched here. In their humanitarian projects the Spiritual Rulers of Earth do not ignore the channel of the Churches. There have been many great souls inspired by the Magi of the East both in the Catholic and the Protestant Churches while some Greek Orthodox monasteries, such as Mt Athos, have had several initiates in the ranks of their monks.

Among the scholars of past ages who were carrying out missions on behalf of Shambhala, the name of Paracelsus (1493–1541) should be mentioned. He introduced new methods in medicine and was the first to use mercury and opium in Europe. He recognised telepathy, practised psychic projection and pioneered artificial generation of humans by his experiments with *homunculi.* Paracelsus travelled to Asia in the years 1513–1524 and it is believed that he stayed at a Tibetan lamasery of the Magian Brotherhood.

There was another historical personage who is thought to have staged a pseudo-death and burial, and then disappeared to Central Asia in the fourteenth century. His name was Nicolas Flamel. Flamel was able to manufacture gold by an alchemical process. However, he lived on the earnings from

his profession as a notary, and his fortunes procured from alchemy were spent on building hospitals and hostels for the poor in Paris and other cities of France.

The tombstone of Nicolas Flamel and his wife Pernelle existed at the Church of the Innocents in Paris in the seventeenth century. With the secret of making gold Flamel and his wife also discovered the elixir of youth, and were able to prolong their lives. It is more than likely that the graves of the Flamels contained the bodies of other people who died at the times of their presumed deaths.

In the eighteenth century the Abbot Vilain wrote that Flamel had visited the French Ambassador Desalleurs in Turkey – that is almost four hundred years after his supposed death! This is not the only report of its kind. In his *Histoire des Français des Divers États** Amans-Alexis Monteil speaks of a cleric, Marcel by name, who had also met Nicolas Flamel and conversed with him centuries after his postulated decease in the fourteenth century.

Paul Lucas was commissioned by King Louis XIV to collect antiquities in Greece, Egypt and the Middle East. In 1714 he published his book *Voyage de Sieur Paul Lucas par ordre du Roi.* In this treatise he tells about four dervishes whom he met in Brousse, Turkey, one of whom spoke many languages including French. The dervish narrated that he had come from a distant abode of the sages. He seemed to be a man about thirty years old yet the accounts of his long journeys covered a century at least.

When the name of Flamel was mentioned, the dervish remarked: 'Do you actually believe Flamel is dead? No, no, my friend, don't deceive yourself, Flamel is living still, neither he nor his wife are yet at all acquainted with the dead. It is not above three years ago since I left both the one and the other in the Indies and he is one of my best friends.'

This dervish must have been a courier of the Asiatic Olympus carrying out some assignment on its behalf. This is

*Paris, 1828–44.

what Nicholas Roerich heard from learned lamas in the heart of Asia: 'Those who work with Shambhala, the initiates and the messengers of Shambhala, do not sit in seclusion – they travel everywhere.'[45]

Among the co-workers of the Hierarchy of Light it is impossible to omit the name of Helena Petrovna Blavatsky who spent a number of years studying under the Mahatmas in a retreat in Tibet, and then acted as their envoy in Europe and America.

According to the old custom of the Arhats, introduced by Tsong-Khapa, the great Buddhist reformer and legate of Shambhala, messengers are sent to enlighten or warn mankind at the end of each century. A probability that is almost a certainty is that Blavatsky was engaged in a mission of this kind when on instructions from the Mahatmas she founded the Theosophical Society in 1875. Its first aim was to work for Universal Brotherhood of humanity which in itself was a revolutionary programme in the Victorian era of nationalism and colonialism. The study of Ancient Wisdom of the East was another equally challenging target. Blavatsky's long life in India and contempt for racial and class discrimination aroused the suspicions of the British Government in India.

Although some twenty-five years after the opening of the Theosophical Society the Masters of Tibet withdrew their direct link with it, the Society has accomplished a great deal by turning the eyes of the West towards the spiritual heritage of Asia.

During the last centennial approach of the Arhats, Count M. T. Loris-Melikov submitted to Czar Alexander II a project of liberal reforms in order to remove a despotic regime by peaceful means. This was done on the advice of a philanthropic fraternity linked with the Council of Adepts.

The emperor was too slow in accepting the project and came to an untimely end from the bomb of a revolutionary. After his struggle for liberalism in Russia had failed, Loris-Melikov left for France where he died in 1888. It is significant

that Helena Blavatsky knew the count in her youth and was possibly aware of his connection with the Brothers of Light.

It may be assumed that a precise plan for the elevation of mankind's spiritual and intellectual level has been in operation down through the centuries. At certain times whole fraternities were employed in fulfilling the aims set by the Hierarchy, at others single individuals were introducing new revolutionary ideas for the improvement of social conditions or the advancement of science and philosophy. The keynote of this Great Plan is 'Light conquers Darkness'.

11 Saint-Germain's Mission

The Brest Monument at the north-west corner of La Place de la Concorde in Paris, as well as its Tuileries side, mark the positions of the guillotine which was chopping the heads of the 'enemies of the Republic' during the Reign of Terror. A few seconds before her execution Madame Roland shouted these immortal words to the savage mob: 'Liberty! how many crimes are committed in thy name.'

To prevent this outburst of violence and brutality without hindering the natural course of social development, was an assignment given to a Great Adept who in 1743 suddenly appeared on the French scene from Asia where he had been a pilgrim to secluded mountain monasteries and then a guest of the Shah of Persia.*

The name of this messenger was Count de Saint-Germain. He was of middle height but strongly built. He spoke to important persons with no consideration to rank or title but with the lowly ones he was modest and kind. The count sat at dining tables with kings and princes without ever touching the food or wines. His usual meal at home was a plate of gruel, almost reminiscent of the staple diet of the Tibetans – barley.

Since his mission was mainly to deal with kings and nobles and to endeavour to introduce moderation in government which Apollonius of Tyana had tried before him, Saint-Germain acted in a manner that was liable to attract the attention of the upper class. That is why he was covered with huge diamonds.

The Exalted Brotherhood to which he belonged was perfectly well aware of the aggravating situation in France in

*U. Birch in *The Nineteenth Century*, London, January 1908.

the seventeenth century where Louis XIV's extravagant tastes in palaces, and ambitions in wars, were impoverishing the country.

Count de Saint-Germain appeared in France during the reign of Louis XV, who was a cultured man but somewhat egotistical. When Marshal de Belleisle brought the count from Prussia to Paris in 1749, it was the Marquise de Pompadour, the king's favourite, a lady of culture and refinement, who presented him to Louis XV. It is not without a reason that the warning about the future of France was addressed to the king who had uttered that careless sentence – 'after us, the deluge'. It is this deluge, the deluge of blood, that the Emissary of Shambhala was trying to prevent. These envoys are known by certain signs. First of all, they are peacemakers and apostles of the Doctrine of the Heart; secondly, they usually have a connection with Asia; and thirdly, they possess unknown powers which might be termed occult. Saint-Germain displayed all of these characteristics of a messenger of the City of the Immortals.

The scientific accomplishment of the count who could grow culture pearls, create large diamonds out of small ones and produce unheard-of dyes, were reviewed by me in a previous book.* Saint-Germain had a command of many languages such as French, German, Italian, English, Russian, Portuguese, Spanish, Greek, Latin, Sanskrit, Arabic and Chinese. This linguistic record, so rare in the eighteenth century, has never been properly explained. Had he actually prolonged his life for centuries as some of his contemporaries believed?

Madame du Hausset, lady-in-waiting to Marquise de Pompadour, thus describes his achievements:

> A thorough knowledge of all languages, ancient and modern, a prodigious memory; erudition, of which glimpses could be caught between the caprices of his conversation. He had travelled the whole world over and the

*A. Tomas, *We Are not the First*, London, 1971.

King lent a willing ear to the narratives of his voyages over Asia and Africa, and to his tales about the courts of Russia, Turkey and Austria. He appeared to be more intimately acquainted with the secrets of each court than the chargé d'affaires of the King.

It is this competence in diplomacy and his peace-making attempts that aroused the suspicion of the secret police chiefs of France, England and other countries. In France Choiseul suspected him of spying for Prussia, then at war with France. In England Pitt thought he was a Russian spy. Yet all these accusations seem to have been groundless and merely the result of envy of the ministers of state because the count was on such friendly terms with Louis XV and other monarchs of Europe.

In 1746 he was detained in London but what followed was rather amusing. Because of Saint-Germain's charming personality, an English lady became intensely interested in him. This awakened the jealousy of her admirer who slipped a compromising letter into the count's pocket which linked him with the Young Pretender. When the information about this letter had reached the authorities, Saint-Germain was arrested. A thorough scrutiny of the document proved its falsity and Count de Saint-Germain was asked to dinner by Lord Holdernesse immediately after his release. In 1760 this same Lord Holdernesse wrote to Mitchell, the British ambassador to Prussia: 'His [Saint-Germain's] examination has produced nothing material'.

In the same year France was fighting a losing war against Prussia. The king and Madame de Pompadour longed for peace as much as the people of France. With the co-operation of the Minister of War, Marshal de Belleisle, a personal friend of Saint-Germain's, it was proposed to send the count to Holland to negotiate a separate treaty with Prussia through Duke Louis of Brunswick on whose friendship Saint-Germain could depend. This would have forced Austria, an ally of France, to surrender to Prussia and end the war.

When the Duke de Choiseul, the Minister of Foreign Affairs, found out about these peace-making plans made over his head, he violently protested to King Louis XV who had to abandon his project. The king speedily dispatched a special courier to the Hague to warn his friend, Saint-Germain, having been secretly informed of Choiseul's intention to claim extradition of the count for his internment in the Bastille.

After receiving the warning, Saint-Germain wasted no time in crossing the Channel over to England. His friend, Count de la Watù, wrote these lines in a letter from Amsterdam in 1760 during these complications: 'I know that you are the greatest man on earth, and I am mortified that these wretched people annoy you and intrigue against your peace-making efforts.' This is just one incident from the story of Saint-Germain whom so few contemporaries were able to understand.

In 1762 he suddenly appeared in St Petersburg where the Empress Elizabeth died and Czar Peter III was crowned. The Czar's wife, née Princess Anhalt-Zerbst, was the daughter of a friend of Saint-Germain's. For seventeen years Catherine had to endure Peter's drunkenness and debauchery. His habits made him a totally unsuitable person to rule so vast an empire as Russia and because of that the Orloff brothers staged a coup d'état in favour of Catherine who thus became Empress Catherine II to rule Russia for twenty-nine years as one of her greatest monarchs. She extended the borders of the Empire, sponsored the arts and sciences, and opened the door to Western European customs.

During the Russo-Turkish war when the Russian Navy was in the Italian harbour of Livorno, the count boarded a frigate wearing the uniform of a Russian general. Count Gregory Orloff introduced Saint-Germain to the Duke of Anspach at Nuremberg in 1771 with these words: 'This is the man who played such a great part in our revolution!'

France and Russia were not the only spheres of Count de Saint-Germain's influence. Prussia was equally important to him. His friend, supporter and pupil, Prince Karl von Hesse-Kassel, assisted the Adept in establishing the so-called

High Degree Masonry. This was a blend of Rosicrucian and Templar doctrines and rites with speculative Masonry. Its liberalism left a mark on the intelligentsia of Europe. In fact Russia had a literary period early in the nineteenth century which is known as 'Masonic'. However, this appeal for democracy was crushed in the Decembrist Revolution of 1825.

The High Degree Rites in Masonry, created by Saint-Germain and Prince Karl, later spread throughout America where the Scottish Rite became an advocate of the separation of Church from State.

The American democracy was coined in the salons of Paris where Rousseau promulgated his *Social Contract.* It is worthwhile to mention that Saint-Germain, Lafayette and Franklin were members of the Masonic lodge of the Nine Sisters in France, which Voltaire also joined shortly before his death. Rousseau, the prophet of modern democracy, associated with Saint-Germain in the *Loge du Contrat Social* in Paris. The words of the count are still remembered, expressing his dissatisfaction with the class oppression in Europe: 'Poverty you have and social injustice.' He believed in reforms and gradual conversion of systems rather than in violent rebellion. However, the aristocracy of France did not heed his warnings and the storm of the French Revolution swept them into oblivion.

Souvenirs sur Marie-Antoinette by Countess d'Adhémar, attributed to Baron Étienne Léon de Lamothe-Langon (1786–1864), give a colourful picture of the activities of Saint-Germain during those historic years. Although these memoirs were not actually written by the noblewoman who was Marie-Antoinette's 'dame du palais', this transcript may be quite close to real history inasmuch as Lamothe-Langon could have known d'Adhémar who lived to a great age and died in 1822. Moreover, at the time of writing the French author could have consulted the numerous documents about Saint-Germain which were then procurable in Paris. They were later assembled in the library of the Prefecture of Police

where a whole room was reserved exclusively for the papers and letters connected with the life of Saint-Germain, thanks to the vivid interest in the count's activities in France which Napoleon III had displayed. Unfortunately, all the correspondence and manuscripts were burned during the Paris Commune in 1871, As thousands of documents were available to Baron Lamothe-Langon in France when he wrote the *Souvenirs* in the 1830s, it is not unreasonable to suppose that he actually used them in his research on this book. A descendant of Madame d'Adhémar claimed early in this century that her family archives preserved a number of papers concerning the life of Saint-Germain.[35]

According to the *Souvenirs sur Marie-Antoinette* Count de Saint-Germain made a definite attempt to warn Louis XVI on the eve of the French Revolution. However, he was not allowed to have an audience with the king but succeeded only in gaining access to the queen's chambers. In no uncertain terms did he warn Marie-Antoinette in the presence of Madame d'Adhémar. Boldly he predicted a collapse of the monarchy in France unless social justice were introduced. It is important to mention that Louis XVI was susceptible to liberal ideas as a Freemason but the nobility and rich bourgeoisie exercised too much pressure on him which he was not able to withstand for lack of a strong character.

The warning written and handed to the queen by Count de Saint-Germain was later copied by d'Adhémar:

> The time is fast approaching when imprudent France,
> Surrounded by misfortune she might have spared herself,
> Will call to mind such hell as Dante painted.
> Doubt not, my queen, this day is nigh.
> Falling shall we see sceptre, censer, scales,
> Towers and escutcheons, even the white flag.
> Great streams of blood are flowing in each town;
> Sobs only do I hear, and exiles see.

When this verse fell into the hands of Maurepas, the influential minister, he went mad with rage and issued a

warrant for the count's arrest and imprisonment in the Bastille. The Countess d'Adhémar pleaded for the life of Saint-Germain.

'I know the scoundrel better than you do,' said Maurepas, 'he will be exposed – our police officials have a very keen scent.' At that moment someone opened the door. D'Adhémar uttered a cry and the expression on the face of the minister suddenly changed. The Count de Saint-Germain stood before them to deliver these prophetic words:

> The king has called on you to give him good counsel, and in refusing to allow me to see him you think only of maintaining your authority. You are destroying the monarchy for I have only a limited time to give to France, and when that time has passed I shall be seen again after three generations. I shall not be to blame when anarchy with all its horrors devastates France. You will not see these calamities but the fact that you paved the way for them will be enough to blacken your memory.

Saint-Germain made a few steps to the door, opened it and vanished. The minister raised the alarm in order to let his cloak-and-dagger men catch the count, but he had disappeared without a trace. The prediction made by the Adept came true; Maurepas did not live to see the Revolution as he died in 1781.

It is unquestionable that Count de Saint-Germain was an emissary of Shambhala and defender of the Doctrine of the Heart. His connection with Asia can be surmised from his words recorded by Franz Gräffer in his Memoirs: 'I shall disappear out of Europe and betake myself to the region of the Himalayas. I will rest, I must rest. Exactly in eighty-five years will people again set eyes on me.'* This was said about 1790 which means that the Adept could have returned to Europe about the Year of the Arhats, or 1875.

Did he receive these missions from his exalted chiefs in Asia? The answer is found in the words of the count himself:

*F. Gräffer, *Kleine Wiener Memoiren* (Vol. II), Vienna, 1845.

'My hands are tied by someone who is stronger than I.' Was this the legendary Ruler of Northern Shambhala?

It was rumoured that Saint-Germain had a retreat near Aix in France where, sitting on a pedestal in the posture of Buddha, he passed periods of intense contemplation like a yogi.

Karl von Hesse-Kassel, the German prince who assisted the Adept in his Masonic and Rosicrucian work, thus writes about his Master in *Memoirs de Mon Temps:*

> St Germain was perhaps one of the greatest philosophers who ever lived. The friend of humanity, wishing for money only that he might give to the poor, a friend of animals, his heart was concerned only with the happiness of others.

It is to this peer in Germany that Mahatma K. H. refers in his letter to Sinnett, dated 5 August 1881, as 'the staunch friend and patron, the benevolent German prince from whose house and in whose presence he made his last exit home'. It is clear from these words that this home was somewhere beyond the snowy Himalayas. Mahatma Morya thus describes the difficulties of his Brother's mission in France:

> Once a French nobleman said to St Germain, 'I cannot grasp the nonsense going on around you.' St Germain answered, 'It is not difficult to understand my nonsense if you will give it the same attention you give your own, if you will read my reports with the same attention as the list of dancers at the court. But the trouble is that the order of a minuet is of more importance to you than the safety of the earth.' [1-A]

Even though the emissary did not prevent the bloodshed of the French Revolution, he did everything to warn the ruling class of the outcome of their selfish policies. The opponents of monarchy should study facts and figures before passing a verdict – who was more cruel, the king or the Third Estate? On 14 July 1789 the fortress of Bastille fell to the revolutionaries. Instead of teeming prisoners in chains, the liberators found

only four forgers, two madmen and a nobleman. The nobleman, shut up at the request of his family because of his violent temper, was living in the Bastille in a style befitting his title – with servants from his castle.

The non-political prisoners liberated from the Bastille on that historic day, now celebrated as the National Day of France, were a mere handful compared with the tens of thousands of victims imprisoned and then sent to the guillotine during the Reign of Terror. It is this tragedy that the emissary of the Magi of Asia endeavoured to prevent.

12 Historical Interventions

It has been mentioned previously that among the secret commandments of Tsong-Khapa, the fourteenth-century representative of Shambhala in Tibet, there was one which ordered the Arhats to go forth with a timely message in the last quarter of each century. The appearance of Avatars or Divine Incarnations takes place at long intervals as it is connected with the precession of the equinoxes.

While most missions of the Arhats have failed mainly due to the opposition of the masses, some of them have succeeded. Irrespective of the results anticipated and those attained, this custom of a centennial appeal by the Arhats invariably remains in force all the time in the course of world history.

This is what the Venerable Mahatma Morya writes about the Hierarchy of Light:

> The International Government has never denied its existence. It has proclaimed itself not in manifestoes but in actions which are even not unrecorded in official history. The Government did not hide the existence of its envoys in various countries. Naturally, these in accordance with the dignity of the International Government never hid themselves. On the contrary, they showed themselves openly, visited various governments and were known to many. Literature preserves their names and adorns them with the fancies of their contemporaries. [1-A]

From the lives of Apollonius of Tyana and Count de Saint-Germain it can be seen how true the Master's words are. Strange incidents have taken place in past centuries which could be interpreted as acts of friendly intervention at critical moments. One such episode occurred at the birth of a great modern nation – the United States of America.

The project of a flag for the American Colonies, initiated in 1775, was not without support from this mysterious source as much as the signing of the Declaration of Independence in 1776.

The important time for the introduction of democracy had come after almost one thousand years of feudalism. The creation of a future fortress of the new order – the United States – had to be carried out effectively in view of its significance to the history of the world. It is not surprising, therefore, that unusual events did occur in those momentous years, implying the presence of an outside agency.

In 1775, when the fathers of the coming republic were contemplating the design for a new flag, a strange man appeared who immediately gained the respect and friendship of Benjamin Franklin and George Washington. This gentleman, whom the memoirists call only the 'Professor', seemed to be over seventy years old yet he was erect and vigorous as if in the prime of his life. In appearance he was tall and extremely dignified, commanding yet gracious. The regimen of this gentleman was odd – he ate no meat, fowl or fish and drank no wine or beer but confined his diet to the so-called health foods, such as cereals, nuts, fruit and honey. Like Saint-Germain the Professor often spoke of historical events in such a manner as if he had actually been a living witness.

The Professor's education and good manners impressed all he met. He wrote and read a great deal but his books and manuscripts were never shown to anyone. They were locked up in a heavy oak chest to which no one had a key except himself. Did he keep old occult writings in that trunk like Nostradamus?

When a discussion about the American flag came up at a preliminary meeting in a private house in 1775, the following transactions took place:

> Franklin made reply by saying that instead of doing as General Washington desired, he would ask him and the

others to listen to his new-found and abundantly honoured friend, the Professor, who had very kindly consented to repeat to them, this evening, substantially what he had said to the speaker that afternoon concerning a new flag for the Colonies.[6]

This extract from the reminiscences of a contemporary underlines the importance of the stranger. At that session the Professor concluded his speech with a meaningful remark: 'We will, ere long, be a self-declared independent nation.'

It can be conjectured that General Washington, a Freemason, and Benjamin Franklin, a Mason and Rosicrucian, recognised the Professor as a special envoy of the Council of Sages which had fought for the progress of humanity since the dawn of civilisation.

On 4 July 1776 a memorable event occurred. In the old State House in Philadelphia a debate arose among the founders of the new republic when a definite decision had to be made either to utterly sever the ties of the Colonies with England or else to maintain them at some level.

At this critical moment the tall Professor rose to deliver a fiery oration. He was a stranger to most of those present at the assembly but they listened to him with great attention, even awe. When he completed his speech by exclaiming: 'God has given America to be free!', an enthusiastic response followed and signature after signature was added to the Declaration of Independence. History was made at that hour.[6]

When the excitement subsided and delegates wanted to establish the identity of the Professor and to thank him, he was gone, never to be seen again. Apparently the emissary had fulfilled his mission on behalf of the Exalted Fraternity which he represented, and his voice was no longer needed.

Have any agents been sent by the same Planetary Authority in this important century? The answer is in the affirmative. The work of Nicholas Roerich in this field will now be outlined and his missions to the two giants in the political arena, the United States of America and the Soviet Union, will be

described. True facts about these activities are almost unknown.

Nicholas Roerich, the Russian-born artist of Scandinavian descent, who had left Russia for Finland shortly before the Revolution, spent many years in Europe and America before settling down in the Kulu Valley in the Himalayas where he died in 1947. His paintings are on display in the art galleries of the United States, the Soviet Union, France and other countries.

As a representative of the Council of the Arhats, Roerich approached the two super-powers, the USSR and the USA, in 1926 and 1935 respectively. Chronologically, his mission to Russia took place first. The Roerich Central Asia Expedition set out from Kashmir in August 1925. In September the expedition crossed the most difficult Karakoram Ridge at an altitude of 5,575 metres (19,000 feet) where the members suffered from lack of oxygen and snow-blindness. Beyond the ridge stretched the sandy Takla Makan Desert. In Khotan the group spent four months until the end of January 1926 after which it moved on to Urumchi in Mongolia finally reaching Zaisun Lake on the Chinese-Soviet border in May 1926.

With the help of the Soviet consul in Mongolia Roerich received a visa for a trip to the USSR in spite of his *émigré* status. On 29 May 1926 Nicholas Roerich, his wife Helena and son George crossed the Soviet border and subsequently arrived in Moscow on 13 June 1926.

The People's Commissar of Foreign Affairs, G. V. Chicherin, and A. V. Lunacharsky, the Commissar of Education, expressed a desire to see Roerich, who was still remembered in Russia as a famous artist.

This was a very critical time for the Soviet Republic as Lenin had died two years previously after which a battle for power was raging between Trotsky and Stalin. They stood for two diametrically opposed policies. 'Spread the fire of revolution over the globe!' shouted Trotsky. 'Let us build socialism in one country – Russia!' argued Stalin and won.

It is at that tense moment that Roerich arrived in Moscow with a special mission of the Mahatmas. To the People's Commissars, Chicherin and Lunacharsky, Nicholas Roerich presented his painting *Maitreya, the Conqueror* which is now in the Gorky Art Museum. He also handed over a chest containing soil of the Himalayas marked: 'For the grave of our brother – Mahatma Lenin.' The word 'Mahatma' means 'Great Soul'. When the Arhats call a person a Great Soul, they emphasise his importance to future history. That significance can be better appreciated now because socialism has grown manifold since 1926.

In addition Roerich delivered to the newly formed Soviet Republic a message from the Mahatmas of the Himalayas which is in the state archives of the USSR at present. A translation of this brief letter is of extreme interest:

IN THE HIMALAYAS WE KNOW WHAT YOU ARE ACCOMPLISHING. YOU ABOLISHED THE CHURCH WHICH HAD BECOME THE HOTBED OF FALSEHOOD AND SUPERSTITION. YOU DESTROYED THE BOURGEOISIE WHICH HAD BECOME AN AGENT OF PREJUDICE. YOU WRECKED PRISON-LIKE SCHOOLS. YOU DESTROYED THE HYPOCRITIC FAMILY. YOU CONSUMED THE ARMY WHICH HAD RULED OVER THE SLAVES. YOU CRUSHED THE SPIDERS OF GREED. YOU CLOSED NIGHT HOUSES OF ILL FAME. YOU FREED THE EARTH OF MONEY TRAITORS. YOU RECOGNISED THE INSIGNIFICANCE OF PRIVATE OWNERSHIP. YOU PERCEIVED THE EVOLUTION OF SOCIETY. YOU INDICATED THE SIGNIFICANCE OF KNOWLEDGE. YOU BOWED YOUR HEAD BEFORE BEAUTY. TO THE CHILDREN YOU BROUGHT ALL THE MIGHT OF THE COSMOS. YOU OPENED THE WINDOWS OF PALACES.[31]

In conclusion the message declared:

WE STOPPED A REVOLT IN INDIA AS IT WAS CONSIDERED TO BE PREMATURE. BUT AT THE SAME TIME WE RECOGNISED THE TIMELINESS OF YOUR MOVEMENT. GREETINGS TO YOU WHO ARE SEEKING THE COMMON GOOD!

Is it any wonder that the wisest men on this planet expressed sympathy with a system that closed brothels, destroyed speculators, condemned colonialism, instituted compulsory education and removed private property as the criterion of social status?

What the Sages of the East welcomed was the pure doctrine as taught by Lenin. However, a doctrine is one thing and its practice another. There is a world of difference between what Christianity preached in the catacombs of ancient Rome, and the way it was practised by Torquemada in Spain. When a teaching becomes part of the official establishment, power is used to enforce it and thus from Torquemada we come to Stalin, two different doctrines using identical methods. In a letter to Madame Roerich in the 1950s Mahatma Morya voiced his censure of the cruelties employed in the concentration camps of Siberia, at the same time expressing his wish to see liberalisation and humanisation of the Russian socialist system.*

It would be opportune to cite the words of Count Loris-Melikov, who was mentioned in a previous chapter, which demonstrate that unfortunately the Russian regime has not changed much since last century:

> Poor fatherland! Will the times so much longed-for ever come when the Russian, like others, will be allowed to express his opinions and convictions publicly and freely, to give his judgments without the risk of being included into some list or ardent revolutionaries or the destroyers of the foundations of the state.†

Many in the West seem to be unaware of the fact that there is not a single communist state on earth today but only socialist republics. Under socialism one gets according to his

*Profound changes in the socialist world are expected in and after the year of the Fire Serpent (1977) according to the Tibetan Science of Cycles.

†Loris-Melikov, Count, *Konstitutsia*, London, 1893.

merit but under communism all will receive according to their needs. However, they will work for nothing. Good Christian and Buddhist monasteries can serve as prototypes of a communist society. Communism will remain a utopia until human nature is radically changed from selfishness to altruism. No secret police can ever create a communist society and replace 'I' with 'We', which is something that man must do himself.

It is indisputable that the working man in the West has gained enormously from Lenin, even under capitalism. The fear of the Third International after the October Revolution forced many capitalist governments to allow various social benefits to the working class, from unemployment allowances and free medical aid to old-age pensions and free milk for schoolchildren.

It will not be possible for a bigot to grasp how the same Wise Men who had met Jesus at his birth could ever send a message of greetings to the Soviet Republic. It should be accentuated here that the Great Sages of the East are absolutely impartial and will visibly or invisibly support a system if it is able to raise the moral and intellectual level of humanity. *Well do they realise that a new house cannot be built on a rotten foundation.*

Once again it must be stressed that it is the good application of a theory that counts, not the doctrine itself. There may be a fine form of democracy as much as an acceptable brand of socialism. History knows of benevolent monarchies. Systems and doctrines are for the good of the people, the people should not be sacrificed for them! This diversion was necessary to explain the message of the Mahatmas.

In September 1926 the Roerichs returned to Mongolia. The route of the expedition lay across the Gobi from Ulan Bator to the Nan Shan Range and then across Tibet to India which they reached only in May 1928 because of continuous molestation by Tibetan soldiers. At an altitude of 4,575 metres (15,000 feet) the members of the expedition had to camp in tents for five months with temperatures dropping to 40° Centigrade

below zero. It was during this leg of the journey that five Tibetan and Mongol members of the team lost their lives as well as ninety animals.

Roerich's equally vital assignment in the United States on behalf of the Great Mahatmas will now be discussed. The Roerich Peace Pact and the Banner of Peace, a white flag with three red dots in a red circle, was conceived by Nicholas Roerich before World War I. It has aptly been named the Red Cross of Culture, as the flag was created for the protection of cultural monuments during warfare.

It was only in 1930 that the Pact was approved by a world authority, the League of Nations. In 1933 the Third International Convention of the Pact was held in Washington, DC, when thirty-five nations were represented. Two years later, the Roerich Peace Pact was signed at the White House by twenty Latin-American republics. At the ceremony President Franklin Delano Roosevelt remarked that 'the Treaty possesses a spiritual significance far deeper than the text of the instrument itself'.

Secretary of State Cordell Hull and Secretary of Agriculture Henry Wallace took an active part in sponsoring this humanitarian project. At this time Henry Wallace, later Vice-President of the United States, expressed a great deal of interest in the lore of Asia and the mystic teachings of the Masters of Wisdom. It appears that certain instruction in this field was given to him by Nicholas Roerich and steps taken to put him in touch with the Great Arhats.

However, the dark reactionary forces of America which later generated McCarthyism used this circumstance as a weapon to prevent Wallace from becoming President. In 1947 certain letters were seized and published in the American press. These letters created an element of doubt in the mind of the impressionable American voter and destroyed Wallace's chances of becoming President.

Had Henry Wallace been elected US President, the present American policy of reconciliation with China and Russia would have been put into effect a quarter of a century ago!

This would have saved thousands of American lives in Korea and Vietnam.

Yet America chose, to her detriment, the road to Cold War and Dulles's 'brink of war' diplomacy. The attempts of the Forces of Light to establish peaceful co-existence at that time, failed. It is sad to recollect what absurdities McCarthyism then reached.

In 1947 a number of Henry Wallace's letters to Roerich were made public by his political opponents. He addressed someone as 'Guru' or 'Master' in this correspondence. It would be futile to find in them a hint of dangerous 'communist leanings':

> The search – whether it be for the lost word of Masonry or the Holy Chalice, or the potentialities of the age to come, is the one supremely worth while in objective. All else is karmic duty. But surely everyone is a potential Galahad. So may we strive for the Chalice with the flame above it.

Thus inspiringly wrote Henry Wallace in one of his letters. I wonder what Benjamin Franklin, a Rosicrucian, would have said about the persecution of an illumined Vice-President who was seeking the Holy Grail like Sir Galahad? Or George Washington, a Freemason?

In one of the letters Wallace wrote: 'May we hold ourselves open to the shining glory of the Great Ones.' A statesman with reverence for the Magi of the East could have led America to ascendancy instead of decades of disgrace as his enemies have done. Another thought of this disciple of the Gurus shows that he had deep insight into the social maladies of America:

> At times I survey the terrible selfishness of organised business, organised labour and organised agriculture as well as the ignorance of unorganised consumers, I am ready to say that it might be best for America to descend into the depths of purifying fires.

Has America been cleansed by these fires and learned her lessons?

The impact of Roerich's ideals of World Peace on Henry Wallace and Cordell Hull, Roosevelt's Secretary of State, produced long-range effects of a very beneficial nature. Actually, Cordell Hull is considered to be the father of the United Nations Organisation.

The activities of Nicholas Roerich on behalf of the Planetary Guardians can be summed up as follows: his Peace Pact signed by the Pan-American Union was an outstanding landmark on the road to World Peace and his indirect influence upon the formation of the United Nations was likewise a great contribution.

This chapter would not be complete without another episode suggesting an intervention of a Magian emissary carried out not on a national but on an international level. According to a slightly abridged radio script of a programme broadcast by the American Broadcasting System on Christmas evening 1950, based on information supplied by Lake Success, a strange incident occurred at the special session of the United Nations Political Committee, some time prior to that radio broadcast.*

In the recess of the Security Council many nations were represented by their chief delegates. Such was true of the case of the United States where Mr Austin sat for Mr Dulles who was likewise present. The United Kingdom was represented by Jebb, sitting for Younger. Vishinsky sat for the Soviet. Such was the unusual nature of this suddenly summoned session, that the rows, six deep around the perimeter of Committee Room Twelve, were empty.

No photographers were allowed on the floor as the delegates filed in. Certain members of the Recording Secretariat were seated in the glassed-in Translation Loft, which is accessible only by a stair in the outside hall. The doors were closed between 9 am and 7:12 pm. No one could have entered the

*By Paul Harvey.

floor of Committee Room Twelve before the doors were closed without showing his credentials or being otherwise identified. None could have entered after the doors were closed without being seen by the guards in the hall outside. They said they saw no one. Yet the meeting had barely been called to order, first in English, and then in French, when a tall man rose to his feet from one of the seats behind the chairman.

A hush came over the oval table and Sir Benegal Rau, presiding, thinking at first all eyes were on him, was nudged by a chair secretary. He then turned to follow their stare to the face of the stranger who stood behind him. His first inclination was to signal a guard. This was a closed session of the Committee! It had been plainly summoned as such.

Mr Rau addressed the man:

'You, sir! Would you please identify your delegation affiliation!'

The lean man wearing sandals and a well-groomed beard, was draped in the attire of the East, not uncommon at Lake Success. His lips parted to speak and the last of the hubbub on the floor was suddenly stilled. With a soft compelling voice that seemed, though without benefit of microphone, somehow to fill the whole room, he said:

'I have many things to say and judge of you. I will utter things which have been kept secret from the foundation of the world and ye shall know the truth!'

So still had the room suddenly become that one could hear the asthmatic breathing of a fat aide from across the other side of the windowless chamber.

'Who are you?' Mr Rau demanded.

'There is an evil which I have seen under the sun and it is common among men. With their tongues they have used deceit. The poison of asps is under their lips. And the way of Peace they have not known.

'Everyone that doeth evil, hateth the Light. They make clean the outside of the cup and of the platter but within they are full of extortion and excess. The axe is laid unto the root of such trees!'

Mr Vishinsky, stern and unsmiling, now spoke; but it was a long moment before the translation came: 'The Soviet Delegation will not listen to the ravings of this warmonger. This interruption is no doubt some carefully planned and poorly executed plot to depict the Soviet as the aggressor in a war in which we have no part! Is it any wonder communism in Korea opposes these imperialists?' He snapped his spectacles from his nose and with them indicated in the direction of the United States Delegation.

The stranger spoke more sharply now: 'Foolish and unlearned questions, avoid, knowing that they do gender strife. If a man strive for masteries then he is not crowned except he strive lawfully.'

'But', interrupted the chairman, 'you have not touched on the purpose for which this meeting was called. What about Korea? Where have we erred there?'

Came the answer: 'If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. But while men slept, his enemy came and sowed tares among the wheat and went his way.'

Mr Jebb for the United Kingdom offered: 'I think what we all fear most is that any of us may be next.' And the visitor still standing, replied: 'When a strong man, armed, keepeth his palace, his goods are in peace.'

Mr Austin was waving the small flag which marked his place, and request for recognition was granted. 'In the United States we are hosts to enemies within our own house. Agents they are of another government, who plead mercy, saying they are loyal to our own government as well.'

The man of gentle grace had raised his hand, as if to hasten the question. 'No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Every kingdom divided against itself is brought to desolation!'

Mr Austin said: 'They intend to only alter our government by peaceful means . . . to better our economic system . . .' Less

patient now, the visitor interrupted: 'They that be whole need not a physician, but they that are sick!'*

The uninvited speaker turned towards Mr Austin and Mr Dulles: 'There is none righteous among you, not one. I know thy words; that thou art neither hot nor cold. Because thou sayest: "I am rich and increased with goods, and have need of nothing," and thou knowest not that thou are wretched!'

Mr Rau rose from his chair and turning, said: 'We came here to place the blame for our unrest, and you have given each of us a share. What is it then that we should do? Abandon our efforts to seek peace?'

To this the man answered: 'Let things be done decently and in order. Be sober and diligent. Depart from evil and do good. Seek peace, pursue it. And increase your faith. Faith hath subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouths of lions!'

'You make all this seem so infinitely simple,' said Mr Rau.

'Many righteous men have desired to hear these things which ye hear and have not heard them,' replied the stranger.

'It is not customary for us to hear Wisdom from outside our own chambers!' Mr Rau smiled.

'Be then not forgetful to entertain strangers for thereby some have entertained angels unawares!' the man said.

Sir Benegal Rau turned to the assemblage: 'There is no further purpose in this meeting. This has answered all our questions. And to you, sir, we thank you . . . If you would only write these things which you have spoken, if you would only put such wisdom in a book for all to see . . .'

It was at this moment that the visitor's eyes flashed sudden anger: 'It is in a book! Your Holy Bible!' Then the anger faded, and the eyes were calm again, and somehow sad . . . and he walked to the door, which was opened for him . . . and none on the outside saw him leave.

It is manifest from these historical episodes that the

*It is a remarkable fact that Mahatma K. H.'s letter written in February, 1882 (No. XLV) contains the same rare expression.

emissaries of the Wise Men of the East unceasingly fight for Peace, Light and Culture. The gigantic problems which face the Adepts of the Orient are hard to imagine. To facilitate the comprehension of their tasks, and of the true situation of the world today, the following Temple Dialogues are offered. They represent personal experiences which are intended to illustrate the principal theme of this book – the existence of an oasis of a superior culture of cosmic origin on this planet which for ever urges mankind towards a higher plane of thought.

13 Temple Dialogues

Glaciers shimmered in the morning sun as if made of diamonds. Clouds on the mountain slopes and mist in the gorges drifted gently with the wind. An arch of rhododendrons formed a rich frame for this panorama of the mighty Himalayas.

A book on Tibetan Buddhism lay in my hands but I could not open it, fascinated by so beautiful a landscape. I finally started reading a chapter on Lamaist Yoga wondering if I would be able to find a really learned lama in that part of northern India. As I strolled along a mountain path, a sign *Tibetan School* caught my eye. I wondered if I should not see the headmaster and enquire about refugee Tibetan pundits living in the Darjeeling area.

The headmaster was not available but an English-speaking teacher was most helpful: 'A learned lama from Lhasa is now staying in a small monastery on the other side of the valley. It may take you four hours to reach it if you are lucky to get a lift in a car going to the village which lies below the temple. And do not forget to advise Darjeeling Police of your movements.'

With the aid of binoculars I located a tiny dot close to the snow line on the towering mountains to the north. That was the lamasery. Since I was free all week I decided to make a trip there the next day. I was farsighted enough to obtain two things – from the teacher, a note in Hindi with the exact directions on how to find the lamasery as well as the name of the lama; and from a shop in Darjeeling, a bag of rice at the black-market price, which I was sure would be welcomed by the poor lamas. Neither did I overlook the maxim of the mountaineers, 'the higher you climb, the lower the temperature drops', and put on a warm jacket.

Shortly after dawn when the snows of the Himalayas turned pink and golden, I occupied a corner of a street leading out of town towards Sikkim. In less than half an hour I succeeded in stopping a car with an empty seat and agreeing on a fare. The driver assured me that he would pass the village where I was going. The bumpy mountain road made the journey very tiring and I was glad to alight when I reached my destination. After the old Ford had disappeared in the distance I found myself in the middle of nowhere with the snow-capped ridges looming above me and the valleys lost in the haze. I walked to the largest house in sight and asked for a room to stay that night. The householder offered me his own room and even a sheepskin in case the temperature in the house dropped below freezing point.

The small temple, which I had seen through binoculars, rose high on a cliff like a tower, enveloped in a cloud. I thought I could ascend to it in less than an hour but that was only wishful thinking. The narrow footpath spiralled higher and higher until it was lost in rocks and snow.

I appeared at the gate of the lamasery in my car coat with the collar turned up against the brisk air. When I shouted, the two young Tibetan monks who noticed me thought I was an evil spirit of some kind. With determination I approached them and laid my bag of rice at their feet, proving that I was a friendly spirit. Then I handed a note with the name of the pundit whom I was to see to one of the lamas, who immediately ran into the temple. In a moment he reappeared and beckoned me to enter the main door of the monastery.

After the brilliant sunshine, amplified by the whiteness of the snow, I could hardly see anything inside the dark temple at first. Gradually, as I became accustomed to the dimness, I discerned two monks before a Buddha. The older one, with a heavily wrinkled Mongolian face, was reading scriptures aloud to the accompaniment of a little bell for rhythm. The other lama was tall and middle-aged with a shaven head. He had a striking Tibetan face as if cut out of ivory, with small piercing eyes and a mouth and chin expressing strength of

character. I stood and waited until the old lama finished reading.

The tall pundit-lama saluted me with folded hands: 'What brings you to the Abode of Snow and our poor temple, sir?' he said in fluent English.

'Well, first of all, it is one of the most beautiful parts of the world, and secondly, I have been looking for a lama who could enlighten me on the deeper truths of Tibetan Dharma*,' I said.

The lama silently scrutinised me with his inquisitive eyes.

'What makes you think I am a learned lama?'

'I was told that you had received degrees in Lhasa and were familiar with Tibetan Yoga . . . besides having had an English education in Sikkim.'

'Rumours about a man can be false,' the lama retorted.

'That is true but there is something intangible which can make corrections. It is intuition . . .' I timidly remarked.

My answer seemed to have satisfied the Tibetan monk and with the ice being broken and communication established, he asked in a kind tone:

'What is it that you want to know about our Buddhism?'

'I have always believed that the Great Arhats, Bodhisattvas, the saviours of mankind, otherwise called Mahatmas in India, are real persons but do you have any knowledge about their actual abode?' I queried.

'Buddhism is based on the belief in superior men who, following the eight-fold path, have reached Nirvana. We also cherish a teaching that somewhere in the north there exists a realm where some of these great souls abide. We call it Shambhala,' responded the pundit-lama.

'Do the illumined souls form an invisible fraternity dedicated to the spiritual upliftment of mankind?'

'We do have such a brotherhood in Tibet but there is no reason to think that it is confined only to Asia,' the lama answered.

*The teaching of Lord Buddha.

'I suppose the training and tests for admission into that Brotherhood must take many years and are very difficult. I realise my unpreparedness and know that many lives will be needed for me to come up to your high standards, but what I have always aspired to – can I in my own small way be of service to your Arhats and take a part in your work of enlightening mankind?'

'The path of service is difficult, requiring a great deal of self-sacrifice. But through the complete negation of self, one rises above the earth and is absorbed in Infinity. If you wish, we will perform a yogic psychological exercise so that you can understand our plane of thought,' the lama suggested.

'Oh, I would be intensely interested,' was my response.

The lama instructed me to assume the yogi posture in front of the Buddha and meditate as he sat next to me.

'Imagine that you are holding your vices in your right hand and your virtues in the left. Now put your invisible sins on the stone floor and part with your virtues in the same way. Your face is covered with a mask – your personality which comprises your age, sex, nationality, profession and so on. Some masks are ugly and made of clay, others are of marble and are beautiful. Some are golden and others made of iron, but whatever your mask is, temporarily put it down on the floor in front of you,' directed the lama.

A feeling of emptiness and lack of orientation suddenly appeared as I lost my name, age, sex, nationality, profession – in fact all of my personal characteristics. I almost heard my mask go down with a thud on the ground.

'You are now mentally and spiritually naked, merely a centre of awareness, possessing nothing. You are now only a flame in an ocean of fire. Spiritually, we are far beyond the confines of earth and are blending our fires with those of distant stars in the Great Void,' whispered the lama.

A strange exhilarating expansion of consciousness overshadowed me in a natural effortless way. The mental influence of the pundit-lama must have helped to make everything so vivid.

'We are ascending to the plane of No-Time where everything exists now, where there is no past, present or future,' said the lama.

All of a sudden I felt a complete blank as if time had stopped for ever. No longer was there any Before or After, Down or Up, Here or There. It was a sensation of a total unity with the limitless, timeless universe.

'We are now descending from our lofty plane . . . lower . . . lower. Pick up your old mask, take those virtues and vices on the floor. Return to your shell wherein you will dwell until your final liberation,' concluded the lama.

'Is this what you call Nirvana?' I asked after a few minutes of utter silence.

'You have had a glimpse of the Great Void and heard an echo of the Great Silence. Now you can understand our consciousness which makes us feel sometimes as if we are only visitors on Planet Earth.'

'I wish I could assist your great work in some way,' I said.

'If you have the desire to work for the Bodhisattvas, that is praiseworthy, but I shall have to explain our tasks, after which you may change your mind,' cautioned the lama.

He got up from his mat and called the two young lamas from another chamber. He gestured towards a heavy bookcase with pigeon-holes storing many oblong books. The young men moved it aside, uncovering a hatch with a ring in the stone floor. When it was opened, a long stone stair was visible. The chief lama took a large burning candle and motioned to me to descend. After a few steps I realised that the stair was leading down into a high cave with stalactites and stalagmites which reminded me of a mediaeval chapel, with alcoves and a long window through which daylight poured. Actually this was not a window but a crack on the south side of the rocky chamber which was enlarged to let in more light. Although the cave was generally dry, drops of water dripped from stalactites into grotesque miniature rivulets, ultimately disappearing in the cracks underground.

The folds of the cavern created the impression of nooks in a church. In the largest niche on the north side stood a large bronze statue. The pundit lit a row of red candles and joss-sticks in front of it. Immediately Tara, the goddess of the planet Venus, emerged in all her splendour. She had a tiara, large earrings, necklace, an eye on her forehead and eyes on the palms of her hands and the soles of her feet to symbolise her omnipresence. Tara is the Madonna of Tibet, Nepal and most of Asia, where she is also known as Kuan Yin, the Goddess of Mercy. Her right hand was outstretched as a sign of compassion and help, the left thumb and third finger were joined as a gesture of stressing the points of the Good Doctrine in its sublime logic.

As the stone slab was inserted into the hatch behind us, the thought came to my mind that I was in another world completely cut off from the one I had known. The lama-teacher brought me closer to the goddess. Before her I noticed a cavity in the ground carved in the rock by the dripping water from stalactites in the course of thousands of years. The oval reservoir was filled to the brim and excess water was overflowing from it. Drops from the ceiling of the cave set concentric ripples on the surface of the pool which was as still as a mirror.

'These are the tears of Tara lamenting the fall of man from his divine station,' pondered the lama.

'Have you heard of the Lhama Lamtso Lake in Tibet in which visions are seen when lamaist officials search for the place of birth of the future Dalai Lama?' continued the Tibetan.

'I remember reading something about it . . .'

'This pool is similar to the sacred lake and in it pictures of great significance can also be seen.' With curiosity I looked into the water reflecting the light of the candles, the figure of Tara in the dark alcove; but besides the refracted images I saw nothing.

'Look deeper . . . Still deeper . . . Om Mani Padme Hum,' intoned the lama and the incantation reverberated through the

grotto. The burning candles illuminated Tara with a kaleidoscopic array of colours, the smoke from the joss-sticks rose high and all this was reflected in the pool as if in a mirror, now and then disturbed by the dripping water. However, soon all the reflections vanished and a layer of mist covered the water in the pool. Unexpectedly I began to see pictures in it with utmost clarity as if I were watching the screen of a colour television set. The lama stood near by and also looked into the water.

The first scene was our planet in space with its great oceans, continents and masses of cloud formations like a NASA space television broadcast. In a minute or two the appearance of the globe began to change radically. Heavy grey, black, brown and red clouds covered the more populated parts of the earth. Occasionally this mass was pierced by fiery red flashes as if from explosions. At times light blue, rose or golden rays and stars arose from the dark background to brighten it. But the whole planet was swamped by an enormous aura of dark ugly colours.

'You are observing the mental and emotional vibrations emitted by mankind and, as you can see, their quality is low – look at that grey fog of selfishness. The blue sparks are spiritual aspirations of the minority, blotted out by the mass thoughts of passion, hatred and greed which have formed this gigantic aura around the planet in the course of thousands of years. It is just like the ionised layers around the earth which reflect radio waves,' explained the lama. It was a startling disclosure to see with my own eyes the extensive mental shell surrounding the earth.

'Our planet is sick due to man's wrong thinking,' I whispered. At times the dark clouds protruded far out into space reminding me of the tentacles of an octopus. This dark octopus flying in interplanetary space was not a beautiful sight to behold and the sensation that I lived on its back made me shudder. At that moment brilliant rays of blue, rose and snow-white flashed like lightning through the dark conglomeration.

'Are they positive mental emissions of groups of people?' I enquired of my instructor.

'They are, and you can see how the dark aura of the earth can be cleansed by them if man could only try to broadcast thoughts and emotions on that wave-length. This is what people should do systematically and by synchronisation so that the whole planet would emit fine spiritual vibrations,' the lama commented.

'Tara has cried long enough, Mother Nature may one day decide to shake off those shortsighted minds which have created this horrible shell around the earth. Mankind must purify and disinfect its planetary home. The Arhats are doing all they can to neutralise the evil but it is more important to stop the constantly created new negative emissions and only man can do that,' mused the Tibetan lama as I was watching the pool before Tara and the images that became visible in so strange a manner. Gradually they began to fade and soon there was nothing but the surface of the pool with the intermittent drops falling from above.

'Needless to say I am dumbfounded but I am more than ever willing to help even though it is a job fit only for Titans, and I am not one,' I remarked with a feeling of despair.

'It is good that you have the determination to assist the Bodhisattvas. Everyone can help according to his ability.'

'What can I do?' I asked. The lama was silent for a few minutes. He closed his eyes, either thinking of the advice he could give me or else receiving an inaudible message from one of the exalted beings who fill the Tibetan pantheon.

'The Year of the Arhats, the Year of Warning – you might be able to help then,' the pundit-lama uttered, suddenly opening his eyes.

'Is that about ten years from now – the Year of the Fire Dragon*?' I asked.

'That is correct. But I must tell you a legend which is as old as the Himalayas. Even though you may be a little cold in this

*1976.

cave, I want to relate this tale before the face of our Goddess Tara for very soon we are entering her epoch.'

The lama began his story: 'Our oral teaching of the Tashi Lhunpo Monastery asserts that millions of years ago a number of superhuman beings, from another highly advanced world, came to earth for the acceleration of the evolution of this planet and its future mankind. They had "mind-born" bodies, that is created artifically from primordial matter, which could be made as heavy as the core of the earth or as light and fiery as sunlight. In appearance they were god-like giants. Among these angels was Mara, whom you call Lucifer or Satan. His important task was to develop the concrete mind and individuality of man. In the course of ages he had accomplished his aim but when the Bodhisattvas and Tara appeared later in order to foster the heart of man, he refused to step aside. This was the revolt of Satan against the Rulers of Cosmic Cycles. Since that time he does not bear the title of 'Light-bringer', or Lucifer, any longer. He is now the Prince of Darkness.

'From then on the Bodhisattvas have had a double task: on the one hand of combating Mara's attempts to chain man to the earth and make him selfish, unscrupulous and warlike; and on the other, of working for the spiritual advancement of mankind, ordained by the law of cycles. This is what induces us to send Buddhas and Arhats to this world.'

'It is the lack of desire of the Terrestrial Ruler to cooperate with the Lord of the Sun and the Spirits of the Planets that has created a cosmic crisis. Mankind must now decide on which side it is – on the side of Light or of Darkness, and then reap its Karma. All the peoples must now choose between the old ways of strife or a new order of world brotherhood.

'The exalted beings of the sun and other worlds say to Satan – let your lamp shine but do not obstruct other and more glorious lights in starry space! Break down the wall around the earth for in that shell humanity is spiritually suffocating. The Cosmic Clock shows that soon the time will come for the Age of Spirit. You could not stop it if you wanted, for the Dhyan Chohans are soon bringing a body from space, which is as yet

invisible – a mere vortex of forces, but when it flares up, its flames will burn all your works.

'Century after century, millennium after millennium we have contacted mankind with messages suited for particular peoples. All of them stressed unity and universal brotherhood. Unfortunately very few have succeeded in awakening mankind, hence the necessity to issue a final warning in these critical times. This is our Planetary Ultimatum and mankind will have to accept the Commandment of the Heart or else it will destroy itself. In breaking the Karmic Law of the universality of life with his destructive behaviour, man will be judged and punished by Nature. Whole cities might be washed away into the oceans and great continents crack in volcanic cataclysms. After the Year of the Arhats the Planetary Ultimatum has to be brought to the attention of all the peoples of earth. This message should be delivered with kindness and compassion, yet very firmly because it is a warning. And warnings are brought only by well-wishers. Man will then have to make his supreme choice – Light or Darkness, Peace or War, Heart or Fist, Wisdom or Ignorance.

'Can you understand now that mankind is a battlefield of Celestial Forces? This is, of course, a very ancient teaching incorporated in all religions. A War of Worlds is raging now and let us hope that man will not side with the Forces of Darkness for then he shall be removed by the Lords of Karma from the face of the earth.'

'Ancient legends speak of a similar planetary crisis in the last days of Atlantis,' I remarked, deeply shocked by the lama's revelations.

'That is true but our present crisis might be even more acute in view of the increased population and the greater obscuration of spirituality in man.'

'What should be done then?' I asked.

'In the last quarter of the century an appeal must be made to disseminate the Doctrine of the Heart for this alone can save the planet,' the pundit replied.

'Only a few would listen . . .' I interrupted.

'That does not matter. Our Planetary Ultimatum has to reach all men on earth! At this crossing of the roads humanity has to choose between a path going down into the pit of moral decay or one that is ascending to the stars. This is the time of a terrestrial emergency. If the warning is ignored and the masses continue to tread the present path, siding with the Prince of Darkness, then the Cosmic Hierarchy will take the challenge and the Radiant Ruler of Shambhala will destroy all evil on this planet.'

'Do you expect me to present these legends and prophecies to the public at large and still be considered sane?' I asked.

'In this century the nations of the world have fought two World Wars and might fight another one before its end. Are they sane? You will have to do it, and there will be other voices, for so much is at stake, the destiny not only of mankind, which can be replaced in a few million years, but that of a planet which took a Manvatara* to build and grow,' replied the Tibetan.

'Any moralising, any appeal for a reform, usually provokes the roar of the mob,' I said.

'The people of earth must understand that the time of crucifixions and of gentle prophets preaching to raving crowds is ended. This time the Arhats will speak with lightning, thunder and star showers! The Epoch of Shambhala is here!'

After a pause the lama continued: 'Please note here that I am not prophesying but disclosing strategic moves of the Celestial Armies in their battle against the teeming warriors of darkness! There is a war under way – the War of Worlds, of exalted cosmic superhuman systems combating the evil forces of this earth which poison space and injure the whole solar system. Whether or not man believes that there is such a war in the heavens, he is still responsible for his actions and will reap his Karma.

*An incredibly long cosmic cycle. Scientifically, the age of the earth is about 5,000 million years.

'But there is something which is liable to make the mighty Karmic Lords and ourselves, their servants, heard. As the guardians of the cultural legacies of vanished civilisations, we shall open secret vaults in Egypt and demonstrate the existence of a high science and technology in the remote past. On your television screens people will see artefacts of a bygone age. The moral of this discovery will be this – what happened to them can happen to you! You can also become a vanished civilisation and a legend which no one will believe ten thousand years from now. That will be the principal message of the treasure – do not follow Atlantis!' said the lama with emotion for the first time.

'A discovery of this nature will most certainly create a revolution,' I remarked.

'It will create a sensation and draw the attention of the nations. Then they will have to consider the Planetary Ultimatum.'

'What would you expect mankind to do?' I queried.

'The teaching of Tara, the Doctrine of the Heart, must form the foundation of a new sociology. There could be debates between systems but without war. We must realise that we are all members of one great planetary family,' the teacher said with great warmth.

'Can we solve our problems without the apocalyptic upheavals which you mentioned?' I asked.

'We can and we should, but shall we? Will the majority abandon the ways of greed, selfishness, narrow nationalism and the worship of the sensual at the expense of the spiritual? People do not have to become monks and nuns but they can certainly live and think like real human beings. Why do they have to be killers of their brothers and destroyers of Mother Nature? Karma, cosmic justice, is terrible in its action. Why challenge it?' the lama said.

'Should the Planetary Ultimatum, this warning to the nations of which you have spoken, reach only the governments or the people as well?' I questioned.

'Both. A government without the support of the people

cannot last, nor can the masses, without some representation, express their will on behalf of the whole nation.'

'Is this Ultimatum connected with the Epoch of Shambhala which is spoken of in your ancient writings?' I enquired.

'It is the opening of the gates to a better era, the Cycle of Tara. Take her sign, that of the Heart, let it unite all mankind, for every good religion and ideology is based on humanism,' said the lama, taking me closer to the statue of Tara, illuminated by the light of the candles. Without warning he placed my left hand on her right hand, outstretched in a gesture of compassion to all mankind.

'The sign of the Heart is the mark of the next epoch, that of Maitreya; that is what Kalachakra, the science of cycles, says,' declared the lama.

When I removed my hand I made the amazing discovery that a mark of the heart was clearly showing on the palm of my left hand. This was not an imprint of the enamelled symbol from Tara's hand, which was an eye, but some phenomenon connected with the blood circulation because every time I touched the heart-shaped spot, it became paler. The lama seemed to be very pleased with what had happened.

'That is good. You have the sign of Tara. Even though it will vanish in a few days, let it remain invisibly for ever on your hand,' he said.

I was so shaken that I could not utter a word. I pondered upon the great knowledge given to me in the shrine of Tara. The chief lama rapped on the hatch as we ascended the stairs, and soon we were back in the main temple.

'We shall continue tomorrow,' concluded the lama.

After a snack served by a lama whom I had not seen before, I left the lamasery at sunset accompanied by one of the young lamas with a lamp who warned me that there would not be enough light for me to reach the village. In half an hour it was dark and the oil lamp was a great help even when we found the path.

The next morning I left the ravine and climbed the footpath leading to the monastery. When I arrived, the chief lama

greeted me and offered Darjeeling tea which was welcome after my journey in the frost. He then showed me a number of Tibetan books, explaining their contents. Several banners were hanging in the temple which I had not noticed previously, due to the darkness. The pundit-lama took a large candle and invited me to inspect the 'tankas', or banners.

'This is the tanka of Maitreya, the coming Buddha. He is smiling and upstanding to signify that his mission is benevolent and his arrival sudden.'

'Most religions have this belief in a Messiah or Avatar,' I commented. 'But can the coming Maitreya bring peace to mankind?'

'Your question reminds me of a teaching given to me in my youth by three Great Arhats. They said: "Your world continues to move towards a disaster. Mankind can save the earth only by a spiritual regeneration." Then boldly I intervened – "But cannot the coming Maitreya, the new Buddha, save it?" One of the three Masters replied: "Maitreya will show the way but it will be up to mankind to tread that road." '

'I can see how mad earthman is in opposing the cosmic law of eternal ascent,' I remarked.

'When evil reaches its peak and the scales go down under the weight of hatred, ignorance and moral filth, then Shambhala will request the Dhyan Chohans* to move the astronomical body beyond Jupiter closer and make it luminous. The new radiation will transform all life on this planet,' the lama added.

'When will this great cosmic event take place?'

'The new luminary will become visible later in the century but its approach will take many years,' replied the lama.

As we were still standing before the tanka of Maitreya I decided to ask another question:

'How about the advent of Maitreya?'

'In the last quarter of the twentieth century mankind must prepare for the coming of the Arhats, even Maitreya himself,

*Cosmic and planetary super-beings.

at this crucial period of the world's history. The Commandment of the Heart will be placed before all people. Therefore, when the Sphinx of Giza sounds his warning, prepare for great things.'

'The Planetary Ultimatum is thus addressed to all the nations. Individually or collectively through the United Nations, they must heed its historic message,' I summed up the discussion.

'It offers all on this planet the chance to exercise the prerogative of freewill to choose Light or Darkness, Brotherhood or Selfishness,' responded the learned lama.

I could express my appreciation of these revelations in no other way than by folding my hands and silently bowing in the Eastern way. The lama took my left hand and noticing the red mark of the heart on the palm, nodded his head in approbation.

'Shall I ever meet you again?'

'When the typhoon is gone, come to the Tashi Lhunpo to continue our dialogue,' replied the yogi-lama.

Bewildered, I cast my last glance at the silent Buddha, the tankas of Maitreya and the Lord of Shambhala, and left the lamasery.

The sun shone brightly outside, and the snow and ice of the Himavat sparkled in their purity. An invisible light radiated from the mountains, the light of knowledge which had come from another world and whose custodians were known only to a handful of men.

These august beings, the Arhats, possess not only great wisdom and authority derived from a cosmic, suprahuman source, but wield such powerful forces of life and death, that I thought it my duty to place on record this Planetary Ultimatum even at the risk of scorn and resentment.

14 So the Scriptures Affirm

The prophets and seers who have communed with superhuman beings and received revelations regarding the patterns of the future, have employed symbol and allegory in transcribing their experiences in order to facilitate the comprehension of the impossible.

In an endeavour to substantiate the previous chapter representing personal impressions, it would be appropriate to cite passages from these writings for the purpose of examining correspondences of the prophecies. However, the crucial question must be answered first – is awareness of the future possible at all? In this Einsteinian century it is no longer obscure that if the present is real, it must issue from a reality for the real cannot proceed from the unreal. This means that the past has an actuality of its own. The same applies to the future. If today is tangible, so should tomorrow be, even though our estimation of what might happen may not be correct. There are 365 days in our calendar and some days or months have not yet been lived, but they are in the calendar just the same. In like manner, all the years up to the year 2000 are included in the twentieth century. If a properly programmed computer is able to make accurate forecasts, there is no reason why the human mind cannot do the same. The documented cases of fulfilled prophecies, such as those of Nostradamus, pose a great challenge. It is well realised that untrue predictions exceed true ones. Obviously in the field of prophecy some individuals are more competent than others, just as in any other sphere.

One does not have to be a prophet to see that only two roads are open to mankind at present – world unity and peace, or continuing conflicts, war and spiritual decadence. It is inter-

esting to discover what the seers have to say about the shape of things to come. Inasmuch as the last chapter, *Temple Dialogues*, deals with the lore of Asia, in this chapter preference will be given to the ancient writings of Tibet and India.

However, the Bible has numerous passages in regard to the astronomical phenomena in the 'latter times'. The prophet Isaiah, for instance, spoke of the 'new heavens and the new earth'(66:22). In the New Testament St Luke wrote about the 'signs in sun, moon and stars'(21:11). The Armageddon of the Revelation has a synonym in Asian writings where it is indicated as the Battle of Shambhala.

According to the scriptures of Tibet, when evil with its hatred, war and moral corruption envelops all mankind, the City of Shambhala will be the only place where the teachings of the Buddha are preserved. It is believed by well-informed lamas that this epoch has begun and the last battle, between the Forces of Light and those of Darkness, is already under way. They say that when the enemies reach the Kingdom of Shambhala, its Ruler will gather his legions of divine beings and attack the evil hordes.[33] The *Shambhala Smonlam* describes this war in the following verse:

Fearless in the midst of your army of gods,
Among your twelve divisions,
You ride on horseback,
You thrust your spear toward the chest of Hanumanda,
Minister of the evil forces drawn up
Against Shambhala,
So shall Evil be destroyed.

The Tibetan writings maintain that this era of chastisement will continue for three hundred years in order to purge our world of wickedness. During this period even the Trans-Himalayan plateau of Tibet is expected to be covered by water, presumably by tidal waves. This flood will be accompanied by fiery eruptions and hurricanes, and the cataclysm will spread everywhere to such an extent that only a few will

survive. Yet the True Teaching will eventually be restored and a new world born, in which the enlightened ones will shine like the 'stars in the sky'.

Thubten Jigme Norbu, a high lama with a profound knowledge of these ancient Buddhist texts of Tibet, wrote these lines in India:

> There are many things in the future that are hidden from us, and the future is plainly not a happy one for the world, if we believe in the legend of Shambhala and the increasing destructiveness of man.[33]

An examination of the folklore of Tibet would not be complete without a review of the epic of Ghessar (or Kesar) Khan which is not included in the table of accepted Buddhist works. The origin of this great epic featuring Ghessar of Ling, the future liberator of Asia, which has spread from Tibet to Mongolia and Ladakh, can be traced to north-eastern Tibet. Whether or not the epic was created by the ancient Bön-po cult of Tibet is still a problem that has not been solved by orientalists but, all the same, it has made its impact on the Buddhists of Asia.

The towering snow-capped range of Amne-Machin, the eastern extremity of the Kun Lun, is called Ghessar pho-bran, or the Palace of Ghessar, by the Golek tribe, and the seat of the legendary king is supposed to be located somewhere between Jyekundo and Kantse. Alexandra David-Neel visited this principality of Ling over fifty years ago and then wrote her *Superhuman Life of Gesar of Ling*. The age of the saga of Ghessar of Ling can be safely estimated at one thousand years, although the possibility of an earlier version is contemplated by scholars.

In past centuries the image of Ghessar Khan has even been incorporated in the banners depicting the great fourteenth-century Buddhist reformer Tsong-Khapa who founded the Tashi Lhunpo Lamasery near Shigatse, the seat of Tibetan esoterics, where the science of Kalachakra of Shambhala has been venerated and taught.

Fifty years ago the mystic lamas of Tibet insisted that Ghessar and his assistants had already been born and some versions of the epic pointed to Shambhala as their birthplace. This is where the prophecies of the Ruler of Shambhala blend with those of Ghessar of Ling as this passage from the *Command* of Ghessar Khan shows:

> When in the fifth year the heralds of Northern Shambhala shall appear, gather understanding to meet them.[42]

Since there is no mention of the animals and elements which are employed in the calendrical system of Tibet, it is impossible to interpret what 'the fifth year' means. However, the indication that the envoys of Shambhala will come in the future is, in itself, most significant.

The lamas trained in Kalachakra have stressed the critical character of this century. Their prognostications concerning historical events have been uncannily true. For instance, at the outbreak of World War I the Lhasa Oracle declared that Germany was 'an elephant which will be pulled down eventually'.[4]

In the nineteenth century the Oracle made a prediction for the year of the Wood Dragon (1904) according to which Lhasa would be attacked by an outside agency in the second half of the year. The British Military Expedition marched against Tibet in 1903 and in 1904 Lhasa was occupied. Lt-Colonel L. A. Waddell, who had participated in the campaign as the Chief British Army Surgeon, later wrote these lines in his book *Lhasa and its Mysteries* (1905):

> How the astrologers of Tibet were able to predict this distressful storm which was in store for their country, so long before it happened, and to specify that it should occur exactly in this very year, is amazing.

In their works Colonel Younghusband and Sir Charles Bell testify that they personally saw this old prediction in Lhasa.

Equally convincing was the printed prophecy of the Chinese Revolution for 1911 which had been circulating in

Tibet for several years before the collapse of the Celestial Dynasty.

About 1920 a strange declaration was issued by the Tenjyeling Monastery sadly predicting that the then-reigning thirteenth Dalai Lama would be the last.[42] Before his death in 1933 this Dalai Lama, Thubten Gyatso, himself made a similar announcement about the forthcoming end of Lamaism in Tibet and advised that preparation be made for the great changes in the approaching future. With the socialist system now firmly established in China and the fourteenth Dalai Lama in exile in India, the age-old Buddhist tradition in Tibet has almost disappeared. The best prophets are those who predict the impossible. The thirteenth Dalai Lama must have been such a seer.

During his Central Asiatic Expedition in the late 1920s Nicholas Roerich also heard prophecies about the 'last Dalai Lama' and that the city of Lhasa 'shall be obscured and deserted'.[45]

There is a curious paragraph in an ancient Tibetan book which describes even the physical appearance of the national rulers under whom Tibet would fall. However, it also states that later the Land of Snows will regain its independence.

The written and oral tradition of Tibet in regard to the Epoch of Maitreya has been summed up by Nicholas Roerich in these words:

> It is predicted that the manifestations of Maitreya shall come after the wars. But the final war shall be for the True Teaching. But each one rising up against Shambhala shall be stricken in all his works and the waves shall wash away his dwellings.[45]

In the same source Roerich cited what he had heard from erudite lamas:

> The stars are manifesting a new era. The cosmic fire is again approaching the earth. Again humanity will be tested to see if the spirit has progressed sufficiently.

It is evident from Tibetan lore that we are entering a new age of great significance, the keynote to which will be spiritual ascent. Due to the materialistic character of our present period, the change from a civilisation based on materialism to a culture of spirit will not be painless.

The scriptures of India likewise point to the end of Kali Yuga, the Dark Age, and the opening of Satya Yuga, the Age of Light. The *Vishnu Purana* has this to say about the termination of our present cycle:

> Thus in the Kali Yuga shall decay constantly proceed until the human race approaches its annihilation. When the close of the Kali Age shall be nigh, a portion of that divine being who exists in his own spiritual nature, Kalki Avatara, shall descend upon earth, endowed with the eight superhuman faculties. He will re-establish righteousness upon earth. When the sun and moon and Tishya, and the planet Jupiter are in one mansion, the Krita (or Satya) Age shall return.

According to orientalists Tishya is one of the stars of the constellation of Cancer.[41] The opening of the New Age will occur when this star is in conjunction with the sun, moon and Jupiter. Tishya is also the name of one of the past Buddhas who had appeared before Siddharta Gautama. It may be only a coincidence but it should perhaps be mentioned in this connection that Ti-sha in ancient Chinese-Tibetan astrology is the name of one of the seventy-two malevolent stars with so ominous a name as the Earth's Executioner.[63] These interpretations may be questioned by Sanskrit scholars but one thing at least can be said with certainty – Tishya is definitely a star or comet.

India's sages pray for the arrival of Kalki who is destined to destroy the destroyers. The *Vishnu Purana* states that he will 're-establish righteousness upon earth, and the minds of those who live at the end of Kali Yuga shall be awakened and shall be as clear as crystal, and they shall give birth to a race who shall follow the laws of Krita, or age of purity'.

In India, the Kalki Avatar is represented as an armed rider,

mounted on a white horse, waving a comet-like sword. The white horse is pictured holding up its right foreleg and when it stamps on the ground, the earth shall tremble and all the wicked people in the world shall fall into the deep and thus evil shall be destroyed. The *Kalki Purana* thus portrays the Avatar's advent:

> I shall take birth in the abode of Shambhala, I shall again place the two rulers, Moru and Devapi, on earth. I shall create Satya Yuga and after destroying the serpent Kali, I shall return to my own abode.

In the translation of the great philologist Professor Max Müller, the name Moru is identified with the Morya* Dynasty of India whose descendant, according to the same source, is to restore the Solar Dynasty. Devapi or Devaki, the mother of Krishna and a prototype of the Virgin Mary, stands for the feminine principle and augurs well for the destiny of woman.

Does the Kalki Avatar's comet-like sword or the star Tishya have any connection with the stellar body that, according to the Temple Dialogues, will flare up in our solar system? Modern astronomy is not likely to find a definition or explanation of this, as yet invisible astronomical body, unless it is a so-called 'black hole' which does not radiate or reflect light but has a gravitational pull in spite of the small size of its nucleus. However, scientifically it is difficult to reconcile the behaviour of a collapsing star with one that is expanding.

The Venerable Mahatma Morya, to whom the present book is dedicated, wrote a letter to Sinnett in 1882 in which he described a 'Raja-sun' beyond Jupiter. This may pour light on the mystery of the 'astronomical body' which the Temple Dialogues have introduced. Anyway our astronomers will provide the right answers about the nature of this celestial body as soon as it comes into view in our telescopes. In the meantime let us study the Mahatma's letter:

*Also spelt Maurya. Mahatma Morya, to whom this book is dedicated, is a member of this royal family.

There is a king-star (Raja-sun) right behind Jupiter, that no mortal physical eye has ever seen during this our Round. Could it be so perceived it would appear, through the best telescope with a power of multiplying its diameter 10,000 times – still a small dimensionless point, thrown into the shadow by the brightness of any planet; nevertheless, this world is thousands of times larger than Jupiter. The violent disturbance of its atmosphere and even its red spot that so intrigues science lately, are due (1) to that shifting and (2) to the influence of that Raja-star. In its present position in space, imperceptibly small though it may be, the metallic substances of which it is mainly composed are expanding and gradually transforming themselves into aeriform fluids.[30]

In the 1930s Mahtma Morya again alluded to this astronomical body: 'I said a long time ago that the new luminary is approaching but as yet hidden from observation.'[1-D]

One of the legends collected by Madame Helena Roerich in the East colourfully illustrates the war in the Heavens which many sacred scriptures intimate:

The Flaming One addressed the Prince of Darkness:
Thou has poisoned the air.
Thou hast polluted the waters.
Thou hast depleted the earth.
But fire thou hast not touched.
Nor hast the fire touched thee.
And fire shall burn thee
As light smiteth darkness.
From space shall I evoke
New Fires which shall
Wither thy works.
Prince of Darkness, beware of the fire![46]

It remains to ask if this fire is the new star that should appear in the sky in this century according to the Temple

Dialogues? It is fairly obvious that many different sources coincide in stressing the utmost importance of the current years during which mankind must choose a right course of action.

These forebodings must be regarded merely as a warning to induce man to decide wisely in this planetary crisis and should in no case be taken fatalistically, as man's freewill is his inherent privilege. But he must act well and carefully.

15 On the Threshold of the Cosmic Epoch

A natural question arises – 'What can we do to prevent or alleviate the retribution of World Karma?' From what I myself have learned about the planetary crisis during my life in the Far East, the most essential thing to do would be to neutralise the appalling aura of the earth caused by the accumulated base thoughts of mankind. These precede, accompany and follow all the crimes committed in history. Synchronised meditations on Peace and Brotherhood for only a few minutes on certain days could work wonders if they were conducted all over the globe. Actually some of this work is already being done by esoteric and religious bodies. However, any human being desiring peace and harmony on earth could participate in this noble task. Spiritual work such as that of purifying the earth's aura requires no religious affiliation.

Most people in the West believe that religion is a worship of God in churches under the guidance of priests. This is totally wrong. Buddhism has no God to worship. Confucianism has no priests. And the outdoor worship of the sacred fire by ancient Persians required no temples.

The air and space are one vast library on whose pages is for ever written all that man has ever said or even whispered. The shrieks of the wounded and tortured still ring in space. So earth, air and ocean, even the planet itself, are the eternal witness to the acts that humanity has committed.

Contagious epidemics can be physical, destroying the body, as well as moral, which kill the soul. We have successfully defeated many maladies but have done little to remove those plagues which degrade the spirit of man. In fact such scourges as drugs or sexual perversion are more widely

spread now than ever before. A sick nation, whether in body or soul, is doomed by the law of evolution.

Since the threat of the dark aura poisoning the planet on which we all live is hanging over all of mankind, we should do something about saving ourselves from the wrath of the disturbed elements. This is just common sense.

Mouni Sadhu, a Polish-born yogi trained in India, echoes the opinion of all qualified Raja-yogis that we are at the crossing of the roads. One leads to spiritual ascent and a new age of culture, the other to degradation and downfall which might even result in a general dissolution of this planet because of evolutionary failure.*

There may be a different and more concrete method of approach to the problem and that is to change our social structure to such an extent that the feelings of national or sectarian superiority leading to clashes and war would become impossible, and the aura of the planet would not deteriorate at the present rate. It must be emphasised here that according to the secret science of the East, the mental poisoning of the world is immensely more serious than radioactivity or chemical pollution.

This programme would involve a revision of all political and economic structures with a view to establishing a Planetary State in which national conflicts would become events of the horrid past. Only world government can remove the causes of armed clashes and act as an impartial judge, having in mind the welfare of all mankind.

My own ideas about the unification of the world and total disarmament will now be presented. They may contain faults but as long as the aim is achieved, the methods are of secondary importance.

Before a World Government is formed, UNESCO could conduct a study of national, racial, economic, religious and ideological causes of war, and then formulate a programme for their eradication by all the nations. Without Planetary Law

*Mouni Sadhu, *Samadhi*, London, 1962.

and a powerful International Police Force it will hardly be possible to reach total world disarmament.

It must be realised that conventional and nuclear weapons are made to be used, which is a ghastly thought. At best, if they are not employed, a tremendous amount of human effort and money is wasted that could be utilised in alleviating the ills of modern society.

There seems to be only one way of achieving a World State and that is by pooling all planetary natural resources, means of production, manpower and scientific expertise. 'One planet, one family of nations,' 'A Planetary Government for the Space Age,' are its slogans.

The just distribution of planetary wealth must be vested in a world authority, not of demagogues but of scientists, scholars and philosophers, because science is essentially internationalistic while politics is nationalistic and religion is sectarian. Naturally it would be unjust to demand of hard-working nations to give away their produce to less energetic ones, but the more prosperous states could, as they are doing now, assist the less privileged to raise their production and prosperity levels.

The aim of total disarmament is not utopian because statesmen already work on agreements to limit weapons. So far as the Planetary Government is concerned, the UNO could serve as a nucleus of that body. UNESCO might be the most appropriate organisation to prepare a definition of the causes of war. What humanity needs is a cure for its ills and not a drug remedy. Only an assembly of historians, anthropologists and sociologists can provide this panacea on condition they adopt the Doctrine of the Heart as a criterion of their policies.

The field for finding solutions to the unhealthy situation on our earth is vast and all can take part in this noble task. What other matter is more pressing than the integrity of our planet? It may well be that the majority would prefer to be complacent and ignore the warning. A passage from the Revelation is addressed to them: 'Those ruining the earth, will be brought to ruin'(11:18).

If a man could only realise that psychic pollution of the earth is a crime and try to live in tune with Mother Nature, he would soon enter a Cosmic Epoch and join the ranks of other stellar civilisations which Shambhala represents on this planet.

The geocentric and anthropocentric psychology of earthman who cherishes a delusion of his exclusiveness in the universe seems to be out of place against the background of innumerable worlds shining in the sky. When the masses perceive their true relationship with the infinite Cosmos, a sense of responsibility before Mother Nature will certainly appear and make it possible for man to live harmoniously with the world he lives in. Only then will the black clouds, which threaten us all on earth at present, be dispersed.

Conclusion

The idea of an ancient community of the Guardians of Mankind hidden in Tibet like the fictional Shangri-La, will doubtlessly seem too fantastic for acceptance by the rational reader in the West. However, an examination of historical evidence from widely separated countries demonstrates the essential similarity of reports and chronicles which speak of such a centre, and of Wise Men who during long ages have developed a culture and science of their own in the protective isolation of the snowy mountain ranges of Asia.

The Land of the Immortals, whither the great Lao Tzu departed, could indeed be this very colony of advanced philosophers. The historical annals of China mention deputations sent to the Spirits of the Mountains by the sovereigns of the Celestial Empire. Several Chinese emperors are known to have actually met these superior beings and received advice when affairs of state called for important decisions.

The existence of Kalapa or Mount Meru, north of India, is common knowledge among the Brahmins. Neither does any cultured Hindu doubt the reality of the Rishis of the Himalayas.

The concrete character of the domain of Northern Shambhala is stressed by the informed lamas of Tibet and Mongolia. This land was recorded in the travel diaries of early Jesuit missionaries in Tibet such as Cacella and Cabral. Modern explorers like Prjevalsky, Ossendowski, David-Neel and Roerich wrote of the strong tradition of Shambhala that they had found in Asia. All these reports indicate that a well-organised community of Wise Men is located in the heart of Asia.

It is noteworthy that the destination of Apollonius of

Tyana was Tibet where he met men 'who knew everything'. The enigmatic letters of Prester John to the kings and popes of Europe were also marked 'Central Asia'.

The New Testament relates the story of the Magi who came to Bethlehem from a land in the East. These astrologers and seers must have been Masters of a secret science which enabled them to locate the birthplace of Jesus at the right time. Where did they go after completing their mission?

It has also been shown that most Light-bearers have had links with Shambhala, the realm of the Magi, the tradition of which has been perpetuated through the centuries by the Ancient Mysteries, sacred scriptures and secret fraternities of the East and West.

The intriguing missions to the nations suggest an awareness of historical processes. This concern for humanity induces the Brotherhood of the Wise to intervene whenever a critical situation arises.

The natural question might be raised as to how one and the same source can dispatch emissaries to mankind with totally different messages. But it must be borne in mind that these 'astronauts of spirit' have a better view of the human ocean as a whole. They know what kind of intellectual stimulus is required at a certain time and place. Ideas and ideologies are utilised to assist man in his evolutionary climb. When these doctrines outlive their purpose, they become mere shells.

In these momentous years, the Arhats invite the vanguard of mankind to co-operate with them in their Herculean task of the unification of a world in discord.

Appendix

A brief compilation of written and oral Kalachakra teachings about Shambhala composed especially for this book by

Khamtul Jhamyang Thondup

Deputy Secretary of the Council of Religious and Cultural Affairs of His Holiness the DALAI LAMA. (Translated from the Tibetan by Sherpa Tulku and Alexander Berzin of the Library of Tibetan Works and Archives, Dharamsala, India).

The Land of Shambhala and its Rulers

As regards the description of the Land of Shambhala, its appearance varies according to one's spiritual status. For example, one and the same river will be seen by gods as nectar, by men as water, by hungry ghosts as pus and blood, and by certain creatures as a place in which to live. Therefore it is difficult to define it precisely. However, the Kalachakra teachings state that the physical description of Shambhala is as follows.

In a centre of unconditioned empty space are focused atoms of the five elements of earth, water, fire, air and ether with their potentialities.*

As to its location – the central continent of the south is divided into six regions. Beginning from the north they are called – (1) Land of Snow, (2) Shambhala, (3) China, (4) Khotan, (5) Tibet and (6) India.†

*This puzzling statement implies that Shambhala has a superstructure of subtle matter. (A.T.)

†Shambhala is bordered by Siberia (Land of Snow) in the north, Tibet and India in the south, China in the east and Khotan in the west which means that it is located somewhere in the Gobi Desert. (A.T.)

Externally, Shambhala is circular in shape, being surrounded by snow-capped mountains. Internally, it has the form of an opened eight-petalled lotus. In the centre, a great snowy mountain towers up vividly as if it were the heart of a flower. In the north stands the palace complex in which reside the Holy Kings or the Holders of Castes.*

This palace is larger than that of Indra, is square and has four doors. Dancing goddesses are carved in coral on the outside walls. The edifice has nine stories and is crowned with a banner displaying the Wheel of Dharma and a male and female deer on either side. The three rings encircling the palace enhance its beauty. The building has roof tiles of Jambu gold, and hanging ornaments of pearls and diamonds. There are linear designs on top of outside walls, made of silver, and also cornices of turquoise.

The palace's windows are of lapis-lazuli whereas the doors and lintels are adorned by emeralds and sapphires. It has golden awnings and banners and is covered by a roof of jewels and heat-producing crystal while its floor is composed of cold-producing crystal.† The pillars and beams are made of zebra-stones, coral, pearls and so forth. It contains many priceless treasures such as the inexhaustible treasure vase, the wish-fulfilling cow, the unsown harvest and the wish-granting tree.

In the three surrounding zones abide the eight gods, the eight Nagas, the ten Protectors of Directions, the nine Great Destroyers, the eight Major Planets, the twenty-eight Constellations and so on. Thus it is encircled by numerous symbolic images.

In the centre of this huge palace rests a golden throne, supported by eight lions, from which rule the twenty-five god-kings who vividly manifest the virtue of Universal Unity. The treasures of the gods, Nagas and men as well as all kinds of riches are stacked everywhere. Besides, various objects for

*The Holder of Castes is he who unites all classes of people. This is one of the titles of the Ruler of Shambhala in Tibetan scriptures. (A.T.)

†This suggests air-conditioning – a scientific achievement. (A.T.)

daily use are found there. They have been created spontaneously, with ease.*

The twenty-first Ruler of the Land of Shambhala, Magag-pa, is now enthroned on his lion-supported golden throne. He has ruled for forty-nine years before the present Fire-Dragon year (1976). After another fifty-one years, in the Fire-Sheep year of the seventeenth cycle (AD 2027), the twenty-second Holder of Castes, Mi-yi Seng-ge, will ascend the throne and rule for one hundred years. As to the name of Shambhala, an explanation is found in an old tale. Once there was a member of the Sakya clan by the name of Shambhala who governed this region and thus gave his name to it. The word Shambhala in Tibetan means 'Held by the Source of Happiness'.

Mankind's Past and Future

Not long after the formation of the world, various types of beings gradually appeared in upper and lower realms. At that time humans were born by transformation. In their lives anything they wished came true. They did not have to depend upon the sun or the moon for light as they had their own source of lighting. They lived extremely long lives in which not even the words 'sickness', 'war' or 'famine' were known. Their happiness was equal to that of the gods. This was known as the Perfect Age.

People thrived on natural fuels and on crops which did not require to be sown. But as time passed, man's actions and thoughts became more coarse. Humans looked at each other with attraction, smiled, touched each other, embraced and experienced sensual pleasure. It was from this cause that male and female sexual organs evolved. From the seeds of the union of the two, birth from the womb came about. Then delusions became grosser. The distinction between 'mine' and 'thine' set in, and the hoarding of goods began. Conditions degenerated and the Age of Conflict commenced.

*Objects existing in a parallel world have been materialised on this plane by means of a super-science. (A.T.)

When the lifespan of man was 60,000 years* there appeared the Buddha Krakucchanda, son of King Varada. After his teachings had disappeared, there came the Buddha Kanakamuni, son of King Chandra, when the human lifespan was 40,000 years. When it was 20,000 years, the Buddha Kasyapa, son of King Krki, appeared. Then, when men lived not more than 100 years, the Buddha Sakyamuni, the fourth of the Buddhas, son of King Suddhodana, made his appearance on earth.

He performed the twelve deeds of a Buddha, which are: (1) Coming from Tusita Heaven, (2) Conception, (3) Birth, (4) Training and mastery of the arts, (5) Marriage, (6) Renunciation, (7) Quest for Enlightenment, (8) Asceticism, (9) Conquest of the *maras* [evil forces], (10) Enlightenment, (11) Turning the Wheel of Dharma, and (12) Pari-Nirvana. By these twelve deeds he brought endless benefits to all beings.

But many non-Buddhists adopted the La-lo religion and destroyed numerous Buddhist monasteries. It has been explained that the La-lo faith will last for 1800 years. Most of the La-lo followers, like other non-Buddhists, do not rely on meditation or philosophical ideas but seem to follow worldly ways of thinking uncritically, and even advocate doing harm as a way of practising religion. In the times to come the La-los will be of many tongues. They will unite, become very powerful and rule half the world.

The twenty-fifth Holder of Castes, Drag-po K'or-lo-chan, will ascend Shambhala's golden lion-supported throne in the Fire-Sheep year of the twenty-second cycle (twenty-fifth century) and propagate the Dharma teachings. He will be known as an incarnation of Manjushri.†

The La-lo king, a manifestation of the godless forces, will gather his legions west of India in a place called Tri-li. The

*All sacred scriptures speak of the Methuselahic ages of our ancestors. (A.T.)

†The Ruler of Shambhala can be compared with Archangel Michael while the Battle of Shambhala is the Armageddon of Mahayana Buddhism. (A.T.)

La-lo ministers will come to feel that there is no one more powerful in the world than this king, and thus they will make many proud speeches to this effect. Then the ministers will conduct an air surveillance. When they see numerous signs of tremendous wealth and happiness in the Land of Shambhala in the north, their jealousy will have no bounds and they will order their legions to attack Shambhala. This will be in the Water-Sheep year of the twenty-second cycle (A.D. 2425).

The Ruler of Shambhala will then assume command of the assembled forces of the twelve great gods – of the skyships flying faster than sound, fire- and steam-powered vehicles, armoured chariots, as well as of the different types of atomic weapons.* Thus the evil forces will be destroyed by the might of the twelve gods.

After that the precious Dharma will come under the direct protection of the Buddha. The King of Shambhala will change his residence and then the Perfect Age will dawn anew.

*It is remarkable that these words were written many centuries before the discovery of steam, aviation, nuclear physics or astronautics.

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